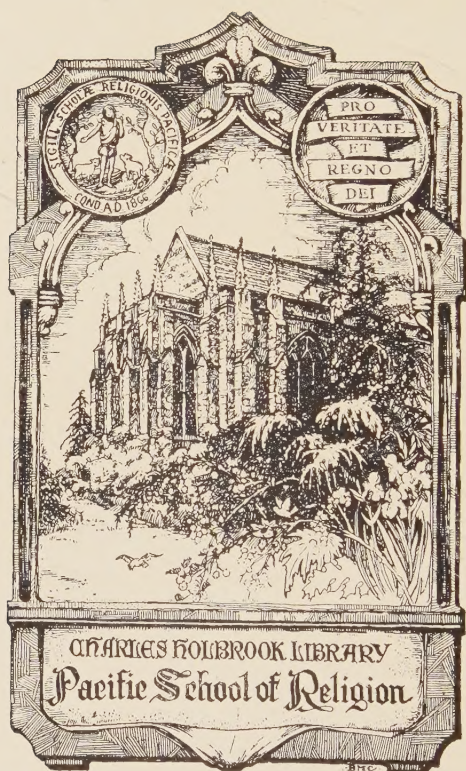




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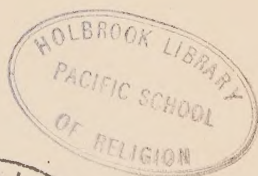
PUBLICATIONS
OF THE
AMERICAN
JEWISH HISTORICAL SOCIETY

NUMBER 19



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AMERICAN JEWISH HISTORICAL SOCIETY.

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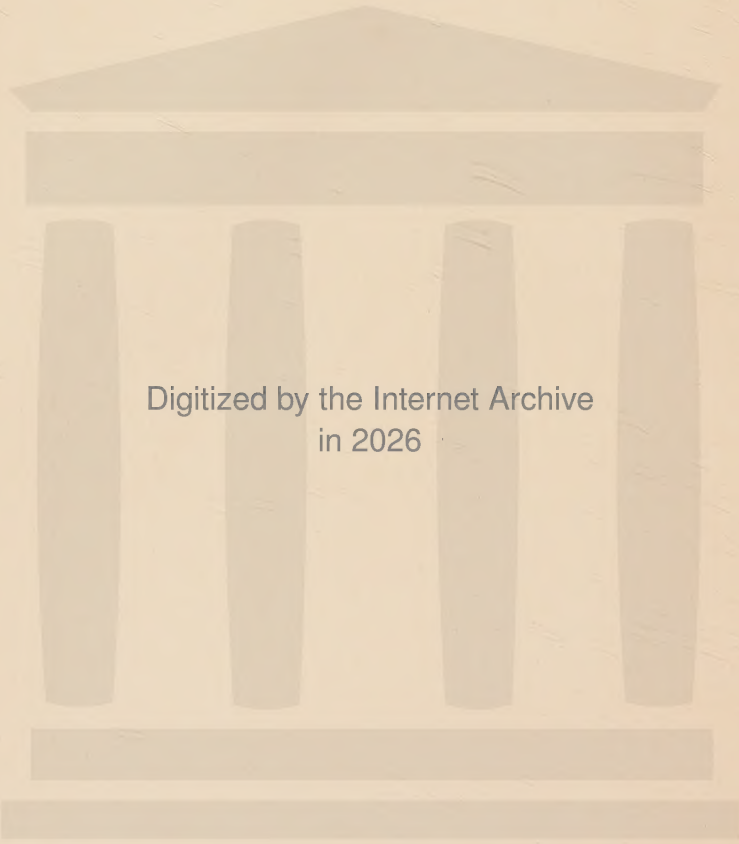
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OBJECTS.

The object of this Society is to collect and publish material bearing upon the history of America, and to promote the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent. It is known that Jews in Spain and Portugal lent no inconsiderable aid to the voyages that led to the discovery of America, that a few accompanied the earliest discoverers and that Jews were among the first settlers on this continent, and in its adjacent islands. Considerable numbers saw service in the Colonial and Revolutionary wars, some of them with great distinction. Others contributed liberally to the Continental treasury, at critical periods, to aid in the establishment of Independence. Since the foundation of our government, Jews have played an active part in the political affairs of the country, and have been called upon to hold important public positions. The records of the achievements of these men will, when gathered together, prove of value and interest to the historian, and perchance cast light upon some obscure parts of the history of our country.



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PREFACE.

The present, which forms the nineteenth volume of the *Publications* of this Society, is prevailingly Masonic in character. From the earliest days of the Masonic fraternity in America Jews were actively connected with it. The paper by Mr. Oppenheim was presented at the meeting of the Society in Philadelphia, in 1909; Mr. Friedenberg's was read at the New York session of 1910.

The other papers in this volume were presented at the meeting of the Society held in New York on February 21 and 22, 1910. That by the late David Sulzberger, of Philadelphia, is invested with a melancholy interest: it was the last bit of formal writing produced by him before his untimely death on March 15, 1910.

The preparation and editing of the present volume were entrusted to the following committee on publication: Messrs. Albert M. Friedenberg, chairman, and Max J. Kohler and Dr. Herbert Friedenwald. The president of the Society, Dr. Cyrus Adler, was *ex-officio* a member of this committee.

It is requested that additions, amplifications, corrections, and emendations to the material bearing on the connection of the Jews of this country with Freemasonry, published in the present volume, be sent to Albert M. Friedenberg, Esq., corresponding secretary, 38 Park Row, New York.

EIGHTEENTH ANNUAL MEETING.

The eighteenth annual meeting of the American Jewish Historical Society, beginning on the evening of February 21, 1910, and continued on the morning and afternoon of February 22, 1910, was held in the hall of the New York Historical Society, 76th and 77th streets and Central Park West, in New York, the president, Dr. Cyrus Adler, in the chair.

The officers presented their annual reports. The corresponding secretary, Mr. Max J. Kohler, stated that the membership of the Society was 286, there being 3 honorary, 42 corresponding, 5 life, and 236 regular members. Publication No. 18 had been issued and distributed since the annual meeting of 1909. The following new corresponding members had been elected by the Executive Council: Xavier da Cunha, of Lisbon, Portugal; Archer M. Huntington, of the Hispanic Society of America; Prof. George Lincoln Burr, of Cornell University; Dr. S. A. Hirsch of London, president of the Jewish Historical Society of England; Prof. Martin Philippon of Berlin, Prof. Georg Caro of Zürich, Switzerland, and Heer J. M. Hillesum of the Rosenthal Library, at Amsterdam, Holland. Mr. Kohler further reported for the Lyons Collection Committee that three volumes of the extremely rare and important documents and other material in this collection are to be published. The first will contain the first minute-book of the Shearith Israel Congregation, New York, the history of that congregation by Naphthali Phillips, and M. M. Noah's Ararat address.

The Curator, Mr. Leon Hühner, submitted his report. The treasurer, Hon. N. Taylor Phillips, reported for the fiscal year ending October 1, 1909. His report, which is subjoined, was referred to Messrs. Lee Kohns and L. Napoleon Levy, of New York, for audit.

REPORT OF THE TREASURER.

RECEIPTS.

Balance with Treasurer, in National City Bank, October 1, 1908	\$ 117.77
Members' dues and back dues.....	1,085.00
National Savings Bank of Albany, N. Y., withdrawn by resolution of Council at meeting held February 22, 1909	1,000.00
Interest on New York City Revenue Bond to May 1, 1909	60.00
Legacy of the late Moses F. Lobo, less collateral inheritance tax	47.50
Sale of Publications.....	26.30
	\$2,336.57

EXPENSES.

Lord Baltimore Press, printing Publication No. 17, \$775.09; postage and expressage, \$9.48.....	\$ 784.57
Disbursements and services Lyons Collection Committee.....	436.02
Indexing Jewish periodicals.....	197.98
Disbursements for research authorized by Council.....	178.00
Disbursements Publication Committee.....	109.02
Translating documents	103.00
Expenses Corresponding Secretary's office.....	76.75
National Savings Bank, Albany, N. Y., deposit of legacy of late Moses F. Lobo, less collateral inheritance tax, in permanent fund.....	47.50
Broadway Trust Company, exchange for draft for George Fortunatus Judah for £7 for transcripts "Jews' Tribute in Jamaica".....	34.16
Stamped envelopes, \$22.49; bill-heads, \$2.75; note-heads, \$2.25	27.49
Indexing Volume 17.....	25.00
Fire insurance premium.....	22.50
Expenses unveiling Touro Tablet at Newport, R. I.....	14.00
Disbursements for annual meeting.....	12.50
Lord Baltimore Press, printing and distributing errata slips Publication No. 16, \$11.52; binding extra copies, \$7.75; expressage and postage, \$3.60.....	22.87
Rental safe deposit box, February, 1909 to February, 1910	5.00
Exchanges National City Bank.....	1.40
Balance with Treasurer, October 1, 1909.....	238.81
	\$2,336.57

STATEMENT OF THE ASSETS OF THE SOCIETY, OCTOBER 1, 1909.

Balance in the National City Bank of New York.....	\$ 238.81
Present deposit in National Savings Bank of Albany, N. Y., October 1, 1909.....	2,010.78
New York City six per cent Revenue Bond, due November 1, 1909	1,000.00
	\$3,249.59

The Chair named the following Committee on Nominations: Messrs. Lee M. Friedman, of Boston, L. Napoleon Levy and Henry Necarsulmer, of New York. They reported and the following officers were thereupon unanimously elected:

President, Dr. Cyrus Adler, Philadelphia, Pa.; Vice-presidents, Hon. Simon W. Rosendale, Albany, N. Y., Prof. Richard J. H. Gottheil, New York City, Rev. Dr. David Philipson, Cincinnati, O., Hon. Julian W. Mack, Chicago, Ill.; Corresponding Secretary, Albert M. Friedenberg, 38 Park Row, New York City; Recording Secretary, Dr. Herbert Friedenwald, New York City; Treasurer, Hon. N. Taylor Phillips, New York City; Curator, Leon Hühner, New York City. Additional members of the Executive Council: Hon. Mayer Sulzberger, Philadelphia, Pa.; Prof. J. H. Hollander, Baltimore, Md.; Hon. Simon Wolf, Washington, D. C.; J. Bunford Samuel, Philadelphia, Pa.; Rabbi Henry Cohen, Galveston, Texas; Dr. Joseph Jacobs, New York City; Charles J. Cohen, Philadelphia, Pa.; Prof. Alexander Marx, New York City; Prof. Max L. Margolis, Philadelphia, Pa.; Max J. Kohler, New York City; Lee M. Friedman, Boston, Mass.; Dr. A. S. W. Rosenbach, Philadelphia, Pa.

Dr. Adler presented to the Society, for Mr. William B. Hackenbarg, of Philadelphia, the proceedings of the town meeting held in Philadelphia, in 1882, presided over by John Welsh, and attended by many other distinguished men, expressing sympathy with the sufferers of the Russian persecution in 1881; also, a copy of the original circular proposing the organization of the congregations of the United States, a copy of the original circular regarding the formation of the first American Jewish Publication Society in 1845, and a circular

respecting the Thanksgiving Day proclamation in Pennsylvania of Governor Henry M. Hoyt. Dr. Adler suggested the collection of documents relative to the first Russo-Jewish immigration.

The following necrologies of deceased members of the Society were presented:

Henry C. Lea, an Honorary Member, by Prof. George L. Burr, of Cornell University; Gustav Karpeles, a Corresponding Member, by Rev. Dr. K. Kohler; Charles Gross, one of the Vice-presidents, by Prof. Joseph Jacobs; David L. Einstein, by Isaac N. Seligman, Esq.; Rose Frank, by Dr. Herbert Friedenwald; Horatio Gomez, by Hon. N. Taylor Phillips; Moses F. Lobo, by Charles J. Cohen, Esq.; Edmund Louis Gray Zalinski, by Dr. Cyrus Adler.

On motion, the thanks of the Society were extended to Mr. Max J. Kohler, for the efficient manner in which he had for so many years carried on the work as corresponding secretary.

On motion, the thanks of the Society were extended to the New York Historical Society for their courtesy in placing their hall at the disposal of the Society.

The Rev. Dr. H. Pereira Mendes, of New York, donated to the Society a Hekal and Sefer Torah of the first synagogue of Havana, Cuba. On motion, the thanks of the Society were extended to him for his gift.

The following papers were read:

Albert M. Friedenberg, of New York: (1) "Moses Wasserman, Author of 'Judah Touro';" (2) "A List of Jews who were Grand Masters of Masons in Various States of this Country."

Lee M. Friedman, of Boston: "Francisco de Faria, an American Jew, and the Popish Plots."

Benjamin H. Hartogensis, of Baltimore: "Consanguineous Marriages at Jewish and American Law."

Leon Hühner, of New York: "Jews Connected with Colleges and Professions in the Thirteen Original States prior to 1800."

Prof. Joseph Jacobs, of New York: "Jewish Arctic Explorers."

Max J. Kohler, of New York: "Unpublished Correspondence between Thomas Jefferson and some American Jews."

Rev. Dr. David de Sola Pool, of New York: "Hebrew Learning among the Puritans of New England prior to 1700."

Dr. A. S. W. Rosenbach, of Philadelphia: "An Early Attempt to Introduce the Study of the Hebrew Language in America."

David Sulzberger, of Philadelphia: "The Beginnings of Russo-Jewish Immigration to Philadelphia."

Also the following papers, which were read by title:

M. Abraham Cahen, of Paris: (1) "The Jews of Martinique in the 17th Century;" (2) "The Jews in the French Colonies in the 18th Century."

Rev. Dr. Edward N. Calisch, of Richmond: "Moses Myers of Norfolk."

Rabbi Henry Cohen, of Galveston: (1) "American Notes, 1841-1846, being Excerpts from the 'Voice of Jacob';" (2) "The Communal Growth of Sixty Years."

N. Darnell Davis, C. M. G., of Bridgetown, Barbados, B. W. I.: "Additional Notes on the History of the Jews in Barbados."

Leon Hühner, of New York: "The Jews of Virginia prior to 1800."

Max J. Kohler, of New York: "Roscher's Classical Essay on the 'Jews in the Middle Ages from the Standpoint of General Commercial Policy' (1875), its Precursors and Successors."

Samuel Oppenheim, of New York: "Charles II and his Contract with Abraham Israel de Piso and Abraham Cohen for the Working of a Gold Mine in Jamaica, March 5, 1662-3."

Rev. J. S. Roos, of Paramaribo: "Further Notes on the History of the Jews in Surinam."

Dr. A. S. W. Rosenbach, of Philadelphia: "Notes on Early Publications Relating to Jews in Philadelphia and New York."

REPORTS OF LEON HÜHNER, CURATOR.

When the American Jewish Historical Society met in Philadelphia some years ago, its collections were scattered in various places; they consisted only of stray items. At present, this Society owns a presentable collection of over 1100 bound volumes and several hundred pamphlets in various languages, besides a growing and valuable collection of prints, relics and manuscripts.

Few books have been purchased during the past year; the policy has been to acquire only such books as have a direct bearing upon our researches. Among the works purchased, however, mention may be made of Elkan N. Adler's "Auto Da Fé and Jew," H. S. Q. Henriques' "The Jews and the English Law," Epstein's "Early History of the Levant Company," and similar works.

Some of the Jewish periodicals are kept up to date by the Society in bound form.

Among manuscripts purchased are several Yulee letters and an interesting Franks item. The latter is a warrant by King George III directing payment to Colebrook, Nesbitt and Franks of a very large sum of money for provisioning the British forces during the French and Indian War. (See *Publications*, No. 11, pp. 181-183.)

The gifts received during the year are of unusual interest. First and foremost is the valuable Lyons collection, consisting of old manuscripts and historical data collected many years ago by the Rev. J. J. Lyons. This collection is now in our custody, and is ultimately to be made accessible through publication. This is in charge of a special committee. The special thanks of the Society are due to Miss Sarah Lyons, and her brothers, Messrs. J. J. and Alfred Lyons, of New York.

Mr. Isaac Markens has presented eighteen books and pamphlets.

Mr. Samuel Oppenheim has this year presented some photographs of interesting entries of American interest in a family Bible. Miss Julia Felsenthal, of Chicago, has presented a few additional pamphlets and newspapers from her father's collection. Mr. Israel Solomons, of London, has presented two engravings of Moses Franks and Miss Franks. Contribution has also been made by Mr. J. Bunford Samuel, of Philadelphia, and several items were presented by your curator.

From the Rev. Max C. Currick, of Erie, Pa., we have received some data relating to Jamaica, and through the courtesy of the Jewish Historical Society of England a copy of A. M. Hyamson's "History of the Jews in England."

Thanks are due to the New York Historical Society, the Lancaster Historical Society and the Jewish Historical Society of England, whose publications we have received regularly.

At the risk of repeating what has been stated in the curator's reports on two previous occasions, I again remind you that your collection contains many rare and valuable items, Inquisition and Revolutionary manuscripts, not to speak of the interesting Lyons collection. All this should be made more useful and accessible, and means should be devised to arrange for a paid custodian to do what professional men, no matter how interested, cannot find time to do: keep your collection up to date both in cataloguing and arrangement, and place the material at the disposal of students at all reasonable times.

This Society is the only one collecting data concerning the Jews in America. Its appeal is not limited to locality, but is to the country at large. Its friends should endeavor to secure for it whatever material still exists relating to Colonial and Revolutionary history. Much of this is still in possession of old families and their collateral branches, and there is danger of its being lost forever by falling into the hands of persons not interested in it, as well as by willful destruction and loss

by fire or accident. If given to this Society the material will not only be permanently preserved, but furnish the future historian with matter illustrating the part taken by the Jew in the moulding of the nation.

Dated February, 1909.

The collections of the Society have grown considerably during the past year. They now include 1280 volumes. A card catalogue has just been completed so as to make the collections more serviceable.

Among the purchases during the year are Philippon's "Neueste Geschichte des jüdischen Volkes," vols. i and ii, Caro's "Wirtschaftsgeschichte der Juden im Mittelalter," vol. i, and Hertz's "British Imperialism in the Eighteenth Century." Among manuscripts purchased are a Noah letter, an early power of attorney by a member of the Seixas family and a Pinto item.

Among the gifts received during the year may be mentioned:

A manuscript volume presented by Hon. and Mrs. N. Taylor Phillips as compiled by them and entitled, "The Old Cemetery of the Congregation Shearith Israel of the City of New York on New Bowery, N. Y., as it existed in 1894, with diagram and copies of the tombstones therein."

From the Lyons family, a printed book with manuscript list of members of Congregation Shearith Israel.

From Dr. A. S. W. Rosenbach, "An Historical Sketch of the Philadelphia Congregation published in connection with the Dedication of the New Synagogue."

From Dr. Maximiano Lemos, a life of Zacuto Lusitano.

From Julius F. Sachse, "Freemasonry in Pennsylvania," vol. ii.

The Mocatta Library, London, sent us its catalogue and F. D. Mocatta's "Jews of Spain and Portugal and the Inquisition."

From the Jewish Historical Society of England, a copy of Macaulay's Essay and Speech on Jewish Disabilities.

From J. Bunford Samuel, a picture of the entrance to the old Philadelphia Cemetery, one of the Franks mansion, and an album of items of Jewish interest in Prague, Bohemia.

From Hon. Harry Cutler, an engrossed copy of the Resolution on the Passport Question adopted by the Rhode Island Legislature.

From Dr. M. Grunwald, of Vienna, a manuscript relating to Congregation Shearith Israel of San Francisco.

From Max J. Kohler, a copy of the Einhorn memorial volume.

Your curator has presented thirty-two bound volumes and forty-one pamphlets, besides twenty-three volumes of the *American Hebrew*.

Gifts of books and pamphlets were also received from the following to whom the thanks of the Society are due:

Dr. Cyrus Adler and Mr. David Sulzberger, of Philadelphia; Rev. Dr. E. N. Calisch, of Richmond; Rev. S. Levy, of London; Prof. A. Marx, Rev. G. A. Kohut, Rev. Dr. David Philipson, Mr. A. E. Henschel, Mr. Samuel Oppenheim and the Judæans.

The Society acknowledges the courtesy of learned societies and institutions favoring us with their publications.

The criticism has recently been made in connection with our collection that, while it contains many books both scarce and valuable, it does not contain works of reference for the student. This criticism is perhaps a just one, for the Society does not possess Graetz's History or "The Jewish Encyclopedia." The explanation, however, lies in the fact that all our available funds will be needed in the near future for re-binding a large number of volumes that came into our possession in a more or less injured condition, and for binding many unbound periodicals impracticable for use. Your curator has been hoping that the works mentioned and similar ones may come to us by gift, and has, therefore, deferred their purchase for the present.

Dated February, 1910.

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THE JEWS AND MASONRY IN THE UNITED STATES BEFORE 1810.

BY SAMUEL OPPENHEIM.*

In an article in Moore's *Freemason's Monthly Magazine*, Vol. XV., p. 183 (Boston, April, 1856), the editor, commenting on the religious views of several Jewish ministers, took occasion to make the following remarks in regard to what had been said by the then late M. M. Noah:

We have understood that Dr. Noah was a Mason, but know not how that may have been.¹ With his liberal views there is certainly nothing in Masonry to which he could have taken exception. Many of the most eminent of his Jewish brethren were in his day filling high and honorable places in the fraternity. The Grand Lodges of Massachusetts, Rhode Island, New York, and Louisiana, and perhaps some others, have at different times elevated distinguished brethren of the Jewish faith to the dignity of Grand-mastership. They were gentlemen and Masons of enlarged views and liberal minds; and by the exercise of a tolerant spirit and a courteous bearing towards those who differed from them in matters of conscience endeared themselves to their Christian brethren, and contributed largely to elevate the social position of those to whom they were allied by ties of kindred blood.

In line with the first part of this quotation is the following excerpt from an editorial by Dr. Isaac M. Wise,² in *The Israelite* for August 3, 1855:

Masonry is a Jewish institution whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to

* The author is not a Mason.

¹ M. M. Noah was admitted a member of Independent Royal Arch Lodge, No. 2, in New York, in 1825. See By-Laws and List of Members of that lodge.

² Dr. Wise was a Mason. See *Reminiscences of Isaac M. Wise*, by Rev. Dr. David Philipson, p. 264.

the end, with the exception of only one by-degree and a few words in the obligation.

Dr. Wise, in a further editorial on August 17, 1855, also said:

The beauty and pride of Masonry is its universal character, its tendency to fraternize mankind, and its being free from the elements which have been ever the efficient causes of hatred, persecution, fraud, and rude barbarism.

That the connection of Jews with Masonry in the early history of the United States was of benefit to them, as well as that it was to the advancement of the Order, is probably true, though little has been written on the subject by Jewish historians. An examination of the various publications accessible here, relating to Masonry, reveals the names of Jews who have been often mentioned in works treating of their race, and who have been representative men in their respective States. Their names appear in lists of members of the subordinate and Grand Lodges of many of the original thirteen States. They were, however, always a small minority in the few lodges with which they were connected. Among their fellow members or those with whom they were brought into relation through Masonry were men prominent in the affairs of the nation. Several Jews are known to have been members of the lodge with which Governor Oglethorpe, of Georgia, was connected. In the lodge to which Washington belonged, a Jew, as will be shown, was a member. Jews, also, were members of the lodge to which belonged Edmund Randolph and John Marshall, of Virginia, and DeWitt Clinton, of New York, all of whom were Grand Masters in their respective States. In Rhode Island, Pennsylvania, and South Carolina prominent non-Jewish names are likewise met with as members of lodges to which Jews were admitted. The relationship of the Jews to the Order brought them naturally more directly in contact with their Christian brethren than would otherwise have probably been the case, and the respect and esteem with

which the individual members of the race were regarded no doubt tended to the advantage of their coreligionists as a body. A connection with Masonry may possibly be traced through the letters written to President Washington in 1790 by the Jewish congregations of Newport, New York, Philadelphia, Richmond, and Charleston, as many of the members of those congregations were, like Washington, Masons. In one case, the presiding officer of one of these congregations who, as such, made his well-known address to Washington, also at the same time, in his capacity as Master of a Masonic lodge, made a further address to the President of the United States. Reference to this will be made in treating of Rhode Island.

It is impossible to obtain here, other than through the printed records of the Grand Lodges of the various States and of a few of their subordinate lodges, satisfactory information as to the character of the early membership of those lodges, and even the information so obtainable is somewhat meagre. If arrangements could be made with those connected with the Masonic fraternity in each State for an examination of the lists of members of the various subordinate lodges existing in the early history of Masonry in the United States, many additional Jewish names could no doubt be brought to light, and fuller details obtained for biographical and historical purposes.

Freemasonry is said to have been established as a regular institution in the colonies through duly constituted lodges deriving their authority from the Grand Lodge of England, about the year 1727, although prior to that time it may have been practiced here without regard to warrant or charter. The active work of the Order, as an independent American organization, however, did not really begin until during and after the Revolution, when the Republic had begun to live. According to a writing confirming a tradition, which Masonic historians refuse to accept, as uncorroborated, although accepting

in other cases traditions as binding, Jews may be said to have had the honor of being among the first, if not the first, to work the degrees of Masonry in this country, by bringing these with them on their arrival in Rhode Island in 1658. This subject will be discussed later on.

The results of the limited investigation the writer has been able to make among the printed records to be found at the Grand Lodge library in Masonic Hall in New York, and in the Astor, Lenox, Columbia University, and New York Historical Society libraries, have been incorporated in this paper, which does not pretend to be complete, and are submitted as a slight contribution to the history of the Jews in this country and as a basis for further work. Many of the earlier records have either been lost or destroyed, and there has always been some difficulty, according to the historians of the subject, in getting the officers of the subordinate lodges to search their archives for information. The influence of the Order in the early history of the United States is so well known that the connection of the Jews with it at that time, forming part of the same influence, justifies this contribution, incomplete though it be.

The greatest activity among the Jews in Masonry was displayed in this country during the latter part of the eighteenth century in Rhode Island, Virginia, South Carolina, New York, and Pennsylvania, where they were largely settled. The names of many of the leading members of the Jewish congregations in those States are to be found in lists of members of Masonic lodges. Massachusetts, Maryland, North Carolina, and Georgia also give evidence of their early relation to the fraternity. Mention is made of Jews as Masons in New Hampshire, Connecticut, New Jersey, and Delaware where they had not settled in numbers; while no mention is to be found, so far as ascertainable from the printed records, of Jewish Masons in Maine and Vermont.

MASSACHUSETTS.

The leading figure among the Jews in connection with early Masonry in the United States was Moses Michael Hays, a member of the well-known Hays family, of which a connected account is given in *The Jewish Encyclopedia*, Vol. VI, p. 270.^{2a} His name is sometimes spelled "Hayes" in the early Masonic records. An interesting article on his Masonic activity is to be found in the *New England Freemason* for 1875, written by Sereno D. Nickerson, who also wrote on the same subject in *The New Era* for October, 1902. Nickerson says that Hays was born in Lisbon, Portugal, in 1739, though in various other Masonic accounts, and in documents, Hays is spoken of as a native of London, and even of New York. No attempt will be made here to repeat the details given in the two articles referred to. Hays was prominently identified with the introduction into the United States of what is called in Masonry the "Ancient Accepted Scottish Rite," which now comprises, according to Albert G. Mackey's *Encyclopedia of Freemasonry*, p. 667, 33 degrees, divided into the following sections: Symbolic Lodge, 1st to 3d degrees; Lodge of Perfection, or, as it was called in its early history, Sublime Grand Lodge of Perfection, 4th to 14th degrees; Council of Princes of Jerusalem, 15th and 16th degrees; Chapter of Rose-Croix, 17th and 18th degrees; Council of Kadosh, 19th to 30th degrees; Consistory of Princes of the Royal Secret, 31st and 32d degrees; and Supreme Council, 33d degree. Previous to 1801 the number of degrees was less, but they covered the

^{2a} He was an uncle of Judah Touro, the celebrated Jewish-American philanthropist. See *Publications of the American Jewish Historical Society*, No. 13, p. 95, where Max J. Kohler gives an interesting reference to his life and character. See also *Id.*, No. 12, pp. 104-110, for further mention of him and pp. 108-109 for an extract from *Life of Samuel J. May*, pp. 13, 14, giving a vivid picture of Hays' beautiful home life, and showing the respect and esteem in which he was held in Boston.

various sections named, except the Supreme Council. A degree is the equivalent, in ordinary language, of grade or rank. These names will be occasionally met with in this paper, and are here given as explanatory.

During Hays' life his authority was recognized, but after his death considerable criticism, due apparently to his Jewish origin and to his designation of Jews in whom he had confidence for some of the higher offices, was made in anti-Masonic circles and by some discontented Masons and rival Masonic bodies, with reference to the steps taken by him and those acting under his authority for the furtherance of the interests of the Order. Into the merits of that controversy this is not the proper place to enter. His proceedings are now accepted by the Masonic fraternity as part of their approved history, and title is traced through him and his appointees, for the Scottish Rite in America. Nickerson speaks of him as "the only Hebrew who ever held prominent office in the Grand Lodge of Massachusetts." In recognition of the powers conferred upon him he was elected Grand Master of that Grand Lodge at the annual elections from 1788 to 1792, having become a member of the subordinate Massachusetts Lodge in 1783, in which year he was elected its Master, and re-elected for the two succeeding years.³ Paul Revere, the Revolutionary patriot, was Deputy Grand Master under him.⁴ Before becoming Grand Master, Hays had been Junior Grand Warden of the Grand Lodge in 1785. Previous to that time he had been Master of King David's Lodge in Newport from 1780 to 1782.⁵ Prior to 1780 he had been Master of that lodge in

³ *History of Massachusetts Lodge*, Boston, 1871.

⁴ *Mass. Grand Lodge Proc. for 1873*, List of Officers.

⁵ Henry W. Rugg, *History of Freemasonry in Rhode Island*, Providence, 1895, and letter to the writer from Mr. S. Penrose Williams, Grand Secretary of the Rhode Island Grand Lodge. The fact that Hays was Master of King David's Lodge in 1781 and 1782 does not appear in Rugg's book.

New York where it had been originally organized under a warrant issued to him by George Harrison, Provincial Grand Master of New York, February 23, 1769.⁶ His connection with Masonry probably commenced about 1768 when he was appointed Deputy Inspector General of Masonry for North America by Henry Andrew Francken, who had been commissioned by Stephen Morin, of Paris, acting under the authority of Frederick II of Prussia, the Grand Master of Masons of Europe and holding jurisdiction over America. The appointment was made with the view of establishing the Scottish Rite in America, and power was given to Hays to appoint others with like powers. Under this authority he appointed several Deputy Inspectors General of Masonry for various States, of whom mention will be made in treating of those States.⁷ Why such extraordinary powers were granted to Hays, a Jew, is a question remaining to be answered.

Hays is reported as having been in Philadelphia, New York, Newporth, and Boston in furtherance of the mission entrusted to him, settling finally in Boston, in 1783, although one writer speaks of him as residing in Boston in 1767. When the Supreme Council of the Scottish Rite for the Southern Jurisdiction was organized in 1801, at Charleston, S. C., as a transformation of the former Rite of Perfection or Ancient Accepted Rite which had been established in Charleston in 1783, through his appointee, Isaac DaCosta, Hays was on its rolls as an honorary member of the Sublime Grand Lodge of Perfection,⁸ and holder of the thirty-second degree. His per-

⁶ Rugg, *supra*, pp. 44, 48.

⁷ A copy of the patent from Francken, dated December 6, 1768, is printed in the *Anti-Masonic Review*, Vol. II, p. 343. In it Hays is described as "of the Jewish Nation, native, inhabitant and merchant of the City of New York." This patent is also printed in publications relating to the Scottish Rite.

⁸ Albert G. Mackey and William R. Singleton, *History of Freemasonry*, New York, 1898, Vol. VII, p. 1846.

sonal activity in connection with the Rite seems to have ceased after he became Grand Master in Massachusetts.

He died in Boston, May 9, 1805, and his remains were taken to Newport and buried in the Jewish cemetery there. An elegiac sonnet on his death was written by Robert Treat Paine, Jr., son of Robert Treat Paine, one of the signers of the Declaration of Independence.⁹

Hays is described in a recent Masonic work published in Massachusetts¹⁰ as follows:

Worshipful Brother Hays was truly "an Israelite in whom there was no guile," a man of broad and liberal culture, astute in business, sociable and friendly with all, of open-hearted and open-handed charity which his well-filled purse allowed him to extend to all who required fraternal aid, whether among Masons or otherwise. Such aid he extended in a truly Masonic spirit and in no intrusive manner.

Nickerson, in *The New Era*, says that Hays' son and all his grandsons and great-grandsons were Masons. Hays left one son and five daughters.¹¹

Hays' son Judah is the only other Jew listed as a member of Massachusetts Lodge, of Boston, before 1810. He was initiated in 1788, and became a member in 1790.¹² He was a resident of Boston in 1805 when his father died. The issue of the *Columbian Centinel* of that city, for May 11, 1805, which contains a tribute on the death of Moses M. Hays, quoted by Nickerson in articles already referred to, includes an item of the election of Judah Hays as a "fireward" in Boston, in place of another official who had resigned.

⁹ Robert Treat Paine, Jr., *Collected Works in Verse and Prose*, Boston, 1812, p. 292. See, too, *Publications of the American Jewish Historical Society*, Nos. 11 and 12.

¹⁰ *Celebration of the 125th Anniversary of Massachusetts Lodge, 1770-1895*, Boston, 1896.

¹¹ *The Jewish Encyclopedia*, Vol. VI, p. 270.

¹² *History of Massachusetts Lodge*, Boston, 1871.

Abraham Jacobs was, according to his certificate, "initiated into the second degree of Masonry" on July 22, 1782, in St. Andrew's Lodge, of Boston.¹³ He will be met with later. His original certificate of membership is in the possession of the Grand Lodge of New York, and will be referred to in treating of New York. It reads:

And the Darkness Comprehended it Not.

In the East, a Place of Light where Reigns Silence and Peace.

We, the Master, Wardens and Secretary of St. Andrew's Lodge, held in the Town of Boston and State of Massachusetts, do Certify, that the Bearer hereof, our Worthy Brother Abraham Jacobs has been Regularly Initiated into the Second Degree of Masonry. As such he has been Received by us, and being a True and Faithful Brother is hereby Recommended to the Favor and Protection of all Free and Accepted Masons Wheresoever Dispersed.

In Witness Whereof, We have caused the Seal of our said Lodge to be hereunto affixed this twenty-second day of July, 1782, and of Masonry 5782.

PAUL REVERE, Master.

ROBERT McELROY, Senior Warden.

N. WILLIS, Junior Warden.

BEN COOLIDGE, Secretary.

(Seal)

We have caused the Bearer to affix his name on the opposite column.

ABRAHAM JACOBS.

RHODE ISLAND.

In Rhode Island, the name of Mordecai Campanall, one of the first Jews at Newport, is connected by tradition and a document with Masonry.

Mr. J. L. Gould, of Connecticut, in his Manual entitled *Guide to the Chapter*, published in 1868, made this statement:

The earliest account of the introduction of Masonry into the United States is the history of a lodge organized in Rhode Island,

¹³ Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d edition, New York, 1881, Document No. 15, first page.

A. D. 1658, or 59 years before the revival in England and 75 years before the establishment of the first lodge in Massachusetts.

In its support Gould quoted the following passage from Rev. Edward Peterson's *History of Rhode Island* (New York, 1853, p. 101) :

In the Spring of 1658, Mordecai Campannall, Moses Peckekoe [Pacheco], Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannall; and continued to do so, they and their successors, to the year 1742.

Dr. Peterson gave Mr. N. H. Gould, of Newport, as his authority.

The Grand Lodge of Massachusetts, wishing in 1870 to obtain further information in regard to this assertion, wrote, through its Grand Master, to Mr. Nathan H. Gould, 33d degree, who had been Master of St. John's Lodge of Newport in 1857, and was a member of the Grand Lodge of Rhode Island, for the evidence upon which Dr. Peterson's statement was based. There was received a long reply, which is printed in the *Proceedings of the Grand Lodge of Massachusetts*, for 1870 (p. 358). In this reply Gould, writing from Newport, stated that inquiry on the subject had been made of him at various times by Masons and by Israelites, and that he had shown his data to Dr. Peterson who had studied them out with him, and that he had also spoken about the matter in an address before St. John's Lodge, of Newport, when he was its Master.¹⁴ He added that there were well-authenticated traditions among some of the Masons who had devoted not a little time and energy in collecting and preserving them, supporting Dr. Peterson's statement. He then recounted the finding, in 1839, when he was not yet a Mason, of certain papers in an old chest among the effects of a deceased relative of his, who

¹⁴ This address is not in print, and a statement of its contents cannot be obtained.

was a great-great-grand-daughter of John Wanton, Governor of the Colony of Rhode Island from 1734 to 1740; and among them a memorandum, called by him a "document of a dual nature," relating to the early Israelites and referring to Masonry.

This memorandum, or "document," he wrote, was in a somewhat tender state and much worn when found and could not be photographed, and in 1870 was, for reasons given by him, not accessible for inspection by the inquiring Masons. As far as it could be deciphered, he added, it read as follows:

Ths ye [day and month obliterated] 165 [6 or 8, not certain which, as the place was stained and broken; the first three figures were plain] Wee mett att y House off Mordecai Campunall and after Synagog Wee gave Abm Moses the degrees of Maconrie.

Gould, in his reply, continued:

Thus we find, at one and the same time, confirmation of the traditions that those early Israelites opened a synagogue in the house of Campannall, and continued to worship there as long as they and their descendants resided in that town. They were part of a colony of Israelites from Holland who, as such, were induced to go out to what has since been known as the Spanish coast of South America, probably Brazil, and collect precious stones, were driven out and scattered to the islands. A portion, with their Rabbi, Isaac Abboab, having, after wanderings, found their way to Jamaica (with which island and this town [Newport], at that early day, there was a regular trade), and they hearing from one of the captains of the packets that in the North there was an island healthy and beautiful, where full and perfect toleration, or liberty of conscience was allowed, where the "Mohomedan and the Jew" could worship according to the dictates of their own consciences, a church without a bishop and a State without a king, they made further inquiries; and being satisfied it was to them like the dry land to Noah's dove—a place where they could rest—hither, with their Rabbi, came, viz., Mordecai Campannall, Moses Packeakoe [Pacheco], Levi, Moses, and others, in all about fifteen (15) families, and continued to reside here for many years; and the names of some of the families are not yet extinct in this State; such as the Moses, James, Benjamins, etc. The

site of the house formerly occupied by Campannall was pointed out to me, when a child, by an aged relative to whom it was pointed out when she was a child, and what is a little remarkable, that when the second emigration of Israelites came here about 1750 to 1760, a family of them purchased and occupied a house standing on the same spot, and continued to do so until about 1820.

Gould in 1839, when the document was found, was not over twenty-one years old.^{14a}

Though not disputing the genuineness of the document, the historian of the Massachusetts Grand Lodge, as well as the historian of the Rhode Island Grand Lodge to whom Gould's letter was submitted for opinion, insisted that it did not prove the existence of a Masonic lodge in Newport, or that there was legal Masonic authority for the work done there, or that any one ever was legally made a Mason in Newport between "1658 and 1742," though the degrees might have been given to Abraham Moses, as stated in the memorandum. The first lodge established in Rhode Island, it was claimed, was one in Newport in 1749, under the authority of Thomas Oxnard, and was known as St. John's Lodge, of Newport.

It was also claimed that as the document was not signed or corroborated and its author unknown, it cannot be regarded as an authority.

It is also asserted by an eminent Masonic writer that "in the seventeenth century the craft was most unlikely to have been thus patronized by Israelites, seeing it was Christian in character."¹⁵

Another Masonic writer¹⁶ remarks that three degrees of Masonry were not recognized at the time the document appears to be dated, and therefore inferentially argues that the statement of Peterson that the Jews brought with them the first three degrees of Masonry proves the document unworthy of credit.

The arguments with regard to the document have always been against it, the subject being usually dismissed with a curt or contemptuous notice. No one seems thus far to have attempted to

^{14a} See *The Wanton Family, R. I. Hist. Tracts*, No. 3, p. 115.

¹⁵ William James Hughan, *Origin of the English Rite of Freemasonry*, London, 1884, p. 12.

¹⁶ J. Ross Robertson, *History of Freemasonry in Canada*, Toronto, 1900, Vol. I, p. 138.

consider the arguments in its favor from a Masonic or other point of view. No facts have ever been presented to impeach the story of the discovery or the genuineness of the document.

It will be seen that the document itself does not mention three degrees, but uses only the word "degrees." Peterson's reference to three was no doubt due to his belief that in the use of the word "degrees" the writer of the document meant the first three degrees which since 1721 have been generally recognized. Apparently he was unacquainted with the history and theories regarding degrees before that time. Modern Masonic writers, with the meagre data of the period before 1717, known as the prehistoric period, find no records to show references to three degrees prior to 1721. They agree, however, that there were three classes of Masons, namely, Masters, Fellows, and Apprentices, and say that one form of initiation was common to all, but that there was no such thing as a series of degrees as that term is now Masonically understood.¹⁷ All this does not militate against the reference to degrees in the Gould document which does not say that the degrees were numbered, or that Abraham Moses was given the first, second, and third degrees. The use of the word "degrees" may have had reference to what was then regarded as the steps taken by the candidate before becoming a full Mason, which steps may have been termed degrees, without dividing them into numbers, and the three grades of initiation may have been conferred at one meeting and been termed degrees by the writer of the memorandum. The conclusion of some Masonic writers that three degrees did not exist is merely presumptive, and is based on the absence of data on that point and many others, and upon an examination of the few remaining old records which make no mention of numbered degrees. Some of the older writers, such as Anderson and Payne, speak of "degrees," and in an addendum to Mackey's *Encyclopedia of Freemasonry*, Charles T. McClenachan shows, in "Degrees, when were Three Created?" by citations from the older writers, that more than one degree was known before 1721, and even as early as the late sixteenth century in Scotland. The want of data on the subject may therefore be a point in favor of the statement in the document. Even though there were not then three degrees, the term degrees no

¹⁷ Mackey and Singleton, *History of Freemasonry, supra*, Vol. III, p. 869.

doubt had in 1658 another signification than as now Masonically understood.

Whether the institution was Christian in character in the middle of the seventeenth century, or unlikely then, under any circumstances or conditions, to have been patronized by Israelites, is a subject properly discussible in a Masonic publication by experts on both sides of the question, and its consideration cannot be entered into here, under the limitations prescribed for this paper. The question being an open one does not militate against the document.

It is admitted by Masonic writers that lodges existed in America before the revival of the Order there and in Europe, and Mackey, Rugg, and others refer to the tradition regarding one of these in Rhode Island.^{17a} No claim is made here that the lodge indicated in the Gould document was one directly constituted by a central authority, but it is urged that it was as regular as any of those existing here before the revival. The document, considered as a writing of the seventeenth century and before the revival, therefore contains the first mention of the Order in what is now the United States, antedating, as it does, any other known reference.

An important element in considering the value of the document, in connection with other elements here considered, is proof of the existence, at the time, of such a person as Mordecai Campanall named in it.

Campanall's name appears as one of the grantees in a deed of the Jewish cemetery at Newport, dated in February, 1677-1678. That deed contains a provision indicating that Campanall, with other Jews, was in Newport some time before that date, and that he and they had at one time before 1678 departed as a body. It speaks of them all leaving the island "again." It is just possible that after their settlement there about 1657 or 1658 they were compelled to leave because of the operation of the English Navigation Act of 1660, which prohibited foreigners or aliens, not made denizens, from trading in the colonies, or of the operation of the prior Navigation Act.

^{17a} See Mackey and Singleton, *supra*, Vol. V, pp. 1226-1241, 1411; Rugg, *supra*, pp. 21, 25, 44; Robertson, *supra*, Vol. I, pp. 135-140; Robert F. Gould, *History of Freemasonry*, Yourston & Co., edition 1905, Vol. IV, p. 424; Leonard Stillson, in "Masonic Fraternity," column 6, in *Encyclopedia Americana*, Vol. X, unpagcd.

The cemetery deed is important to us as establishing the existence of Campanall in Newport, and its authenticity cannot be doubted, though a recent writer has questioned it and intimated that Gould fabricated it. Absolute proof, however, regarding it exists. Ross, in 1838, when Gould was not yet 21, and Peterson, in 1853, both mention it in their accounts of Newport, and a copy made from a copy certified in 1767 is on record in Newport. The whereabouts of the original deed itself is unknown. The volume of land evidences of Newport in which the original was recorded is lost, but the certified copy made by William Coddington, Town Clerk of Newport, in 1767, is in existence. It was recorded in 1872. It was recently found in possession of Gould's son Stephen, of San Antonio, Texas, and by the latter presented, at the writer's suggestion, to the American Jewish Historical Society, which now owns it. A comparison of the writing with a specimen of the known handwriting of Coddington, now also with the Society, and with records in Newport, leaves no doubt of its genuineness as a certified copy made in 1767, and proves the recording of the original in 1678 in the book and page mentioned in the certified copy and by Ross and Peterson. In this way the fact that Campanall and other Jews were in Newport in 1677-1678, when the deed is dated, is established, and from one of its provisions, as remarked, is also established the fact that they were there some time before, presumably at the time mentioned by Gould.

Writers on Newport, like Ross and Peterson, deriving their data from families long resident in that town, whose ancestors were in the colony from almost its foundation, and in position to give them correct information regarding the date of the first arrival of the Jews there, fix the date as 1657 or 1658. The general trend of knowledge on the subject of the early settlement of the Jews in the United States goes to confirm that date, though contemporary record proof is lacking aside from the document quoted by Gould and the information derived from the cemetery deed just referred to, and also the data in Gould's possession, upon which he based his statements regarding the early arrivals. This lack of contemporary proof arises from the loss of many of the records of Newport and the colony prior to 1700.

Campanall's existence is also proved by another record made in 1685. This is a Newport court record detailing the proceedings in a suit against him and other Jews questioning their right to

trade in the colony in view of the Navigation Act of 1660. The suit was decided in their favor. A certified copy of that record has been filed with the American Jewish Historical Society. It is referred to, with mention of Campanall's name, in an address by the late Thomas Durfee, a Chief Justice of the Supreme Court of Rhode Island, entitled "Gleanings from the Judicial History of Rhode Island."¹⁸ This record appears in Book A, p. 73, in the office of the Clerk of the Superior Court of Rhode Island, at Newport.

As Campanall is not known to have lived beyond the seventeenth century, the reference to his house, indicating he was alive when the meeting was held, as the house would not have been called his if he were dead, is a strong evidence that the document was written in the seventeenth century, and therefore, as such a writing, establishes the truth of its statements regarding Masonry.

That there was at one time a Campanall house is evidenced by the reference in Gould's narrative to its site, and may also be inferred from Campanall's residence in Newport, indicated by the cemetery deed and court record just mentioned.

Abraham Moses, mentioned in the document, was in all probability an ancestor of the Moses family living in Newport in the eighteenth century. The extant records do not disclose his name. There was, however, a Samuel Moses in Newport in 1760,¹⁹ and an Isaac Moses in 1774;²⁰ also a Samuel Moses in 1810,²¹ and the last of the family, Samuel Moses, died in 1881.²² The existence of the Moses family in Newport, as mentioned by Gould, thus confirmed, tends to corroborate the existence of the Abraham Moses mentioned in the document.

The period of composition of the document may be practically determined, independently of the date given in it, from the style of its orthography. In the doubling and raising of letters, in the unusual forms "Maconrie" and "off" for "of," and even in the apparently inconsistent variation in the manner of spelling "off" and "ye" in a single writing, the orthography is peculiarly of the

¹⁸ *R. I. Hist. Tracts*, No. 18, pp. 123, 134.

¹⁹ See Book E, p. 154, in office of Clerk of Superior Court of Rhode Island, at Newport.

²⁰ Book F, *ibid.*

²¹ Probate Book at Newport, No. 4, p. 734.

²² *Ibid.*, No. 34, p. 412.

seventeenth century and not of a later period and is thus confirmatory of genuineness.

Its language and style of composition indicate a Jewish hand as the author.

Proof that the document was written before 1700 suffices to give weight to the statements in it even if its authorship be not established. We may, however, relatively determine the probable author, and thereby also definitely prove the existence of the document as a writing of the seventeenth century, through the following considerations. That author, it is submitted, was Moses Pacheco, one of the grantees named in the Jewish cemetery deed, and mentioned by Gould as among the first Jewish arrivals in Newport. A reason for believing him so to be, in addition to its Jewish character, is to be found in the following indication that the document came through him to Gould:

Gould stated in his Grand Lodge letter that the document had come to him from a relative who was a descendant of John Wanton, Governor of Rhode Island from 1734 to 1740. A connection between Wanton, Pacheco and the document is shown as follows. From an official record we learn that administration on the estate of Moses Pacheco was granted in 1688 to Caleb Carr, whose son's widow was related to Wanton. A copy of this record has been filed with the American Jewish Historical Society. It is certified by the Clerk of the Superior Court of Rhode Island, at Newport, as being a transcript from Book A, p. 97, in his office. It proves the existence of such a person as Moses Pacheco, mentioned by Gould, in addition to the mention of him in the cemetery deed. A further mention of him appears in the will of Governor Caleb Carr, of Rhode Island, a copy of which is given in the *Rhode Island Historical Magazine*, Vol. III, p. 226. There the name is erroneously printed as Moses Pachech.

Comparing the genealogical records²² of the Wanton and Carr and Gould families, we find that Governor John Wanton's brother Michael married the widow of Caleb Carr's son William, who had died after his father's death, and who no doubt had possession of all the papers belonging to or in the custody of his father, including those of Pacheco, of whose estate his father was administrator. Wanton, said Gould in his letter to the Massachusetts

²² The Wanton Family, *R. I. Hist. Tracts*, No. 13; Austin's *Gen. Dict. of R. I.*, under Carr and Wanton; and Edson I. Carr, *The Carr Family Records*, Rockton, Ill., 1894.

Grand Master, was a highly respected merchant of Newport to whom many valuables were entrusted for safekeeping. Pacheco was also a merchant of that town. It is fair to conclude that thus, through the relationship indicated with Caleb Carr, Pacheco's administrator in 1688, the papers of Pacheco finally came into Wanton's possession and that the Masonic document was among them, and thus came to be handed down to Gould who was of the Wanton family. Found, as the document was, among the old papers of the family adds to our reasons for accepting it as a writing of the seventeenth century, and as such alone the conclusions flowing from its statements regarding Masonry must be accepted whether the document was signed or not.

Mr. N. H. Gould is also given as the authority for the following statement, quoted in Judge Charles P. Daly's *Settlement of the Jews in North America* (p. 78) :

Among the earliest lodges of Freemasons were the following Israelites: Isaac Isaacs, money-broker; Solomon Aaron Myers, Joseph Jacobs, Abraham Mendez, Eleazar Eleazar, Moses Isaacs, and Isaac Eleazar.

These names are given in Judge Daly's work as names of seventeenth century Jews. This is evidently a misinterpretation of Gould's communication. "Earliest lodges" refers to the earliest of the regularly constituted lodges after the revival of Freemasonry—St. John's Lodge of Newport, organized in 1749. These names and others are found in a list of 113 "members of St. John's Lodge of Newport previous to the 24th of June, 1791," appearing in a reprint of the *Proceedings of the Grand Lodge of Rhode Island, 1791-1820*.

The Jewish names mentioned in that list are as follows:

Moses Seixas, Master; Moses M. Hays, Jacob Isaacs, Isaac Isaacs, Moses Isaacs, Eleazer Elizer, Isaac Elizer, David Lopez, Sen., Ab. P. Mendez, David Lopez, Jr., Joseph Jacobs, Isaac Judah, and Barrak Hays. The name Solomon A. Myers seems to have been omitted from this list, though he was known to be a Mason before 1791.

On inquiry of Mr. Ara Hildreth, the venerable secretary of St. John's Lodge, of Newport, regarding early Jewish mem-

bers of that lodge, and the dates of their admission, the following reply was received:

I find that Christian Myers joined St. John's Lodge in 1755; Moses Isaacs, Isaac Isaacs, 1760; David Lopez, 1762; Jacob Isaacs, 1763; Moses Lopez, 1763; Isaac Elizer, 1765; Eleazer Elizer, Isaac Elizer, Moses M. Hays, Isaac Isaacs, David Lopez, Jr., Solo. A. Myers, Abraham P. Mendez, Moses Seixas, Jacob Jacobs, 1790; Barrak Hays, 1791. All who joined in 1790 came from King David's Lodge, and I think they remained members of St. John's Lodge until their death.

The name Christian Myers given by Hildreth is probably that of a converted Jew, being spelled in the reprint just mentioned Mayers. It was no doubt given because of the appearance of the name Solo. A. Myers. He also gives Jacob Jacobs, and does not give Joseph Jacobs, whose name appears in the reprint. A Jacob Jacobs married a sister of Moses M. Hays.²⁴ He is probably the Mason referred to by Hildreth.

In the reprint a Joseph Jacobs is also mentioned as a member of St. John's Lodge, of Providence, before 1791. He is probably identical with the Joseph Jacobs of the lodge at Newport.

From the same volume of reprinted lodge proceedings, it appears that Sheftall Sheftall, in 1793, and Abraham Massias, in 1800, became members of St. John's Lodge of Newport.

Sheftall Sheftall was the son of Mordecai Sheftall and was born in Savannah in 1762. At the early age of 15 he was assistant to his father who was Commissary General to the Georgia troops during the Revolution.²⁵

Abraham Massias may be identical with A. A. Massias mentioned by Rev. H. S. Morais²⁶ as serving in the War of 1812,

²⁴ *The Jewish Encyclopedia*, Vol. VI, p. 270.

²⁵ *Publications of the American Jewish Historical Society*, No. 17, pp. 174 and 94; cf. Isaac Markens, *The Hebrews in America*, pp. 49 and 50.

²⁶ *The Jews of Philadelphia*, Philadelphia, 1894, p. 459.

and also by Rev. B. A. Elzas. The last gives the epitaph on his tombstone in Charleston where he died June 28, 1848, aged 76 years.²⁷ The epitaph reads: "Receiving his brevet for twenty years' service in the field, he was subsequently appointed Paymaster of the Army of the United States, discharging his duties with distinguished integrity and uprightness." Massias was also a member of the Beth Elohim Congregation of Charleston in 1804.²⁸

Isaac Elizer, mentioned by Hildreth as admitted as a Mason in 1765, is no doubt the same whose naturalization was refused by the Superior Court of Rhode Island in 1762, on the ground that he was a Jew.²⁹

The Isaac Elizer, mentioned by Hildreth as admitted in 1790, in King David's Lodge, if not the same as the Mason admitted in 1765, was perhaps his son or nephew. He and Eleazer Elizer, admitted in 1790, seem to have gone to Charleston, as they are mentioned as members of the Beth Elohim Congregation there in 1800.³⁰ Eleazer Elizer there became connected with the Masonic fraternity.

Of Moses Isaacs, mentioned by Hildreth as a Mason in 1760, it is said that he had the honor of entertaining George Washington as a guest at his house in Newport. The date is not given. Isaacs served in the Revolutionary War.³¹

King David's Lodge, spoken of by Mr. Hildreth above, was a lodge originally organized in New York in 1769 by Moses M. Hays, as Master, and removed by him to Newport in 1780

²⁷ *The Old Jewish Cemeteries of Charleston, S. C.*, 1901.

²⁸ B. A. Elzas, *History of the Beth Elohim Congregation of Charleston*.

²⁹ *Publications of the American Jewish Historical Society*, No. 6, p. 71.

³⁰ Elzas, *supra*.

³¹ Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 49, and H. S. Morais, *The Jews of Philadelphia*, pp. 241 and 458.

when it was established there with Hays as Master, Moses Seixas as Senior Warden, David Lopez as Junior Warden, and Solo. A. Myers as Deacon.⁵² Shortly after its establishment in Newport, General Washington was expected in that city. The lodge then considered the question of addressing him as a Mason, and Hays, Seixas and others were appointed a committee to draft the proposed address. At a meeting of the lodge, held at the request of the Master, February 14, 1781, the committee presented their report to the effect that, for reasons stated by them, they thought it inexpedient for the lodge then to make the address. It seems that Washington had not at that time been Master of his lodge. The report was received, and the address ordered to be laid aside at that time.⁵³ When Washington again visited Newport in 1790, King David's Lodge, of which Moses Seixas was then Master, presented him with the following address, which, on the evening of August 17, 1790, Seixas and two others, as a committee, had been appointed to prepare (Hayden, *supra*, pp. 130-132) :

ADDRESS

OF the MASTER, WARDENS and BRETHREN of KING DAVID'S LODGE,
to GEORGE WASHINGTON, PRESIDENT of the UNITED STATES of
AMERICA.

Sir.

WE, the Master, Wardens and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity, to greet you as a Brother, and to hail you welcome to Rhode Island.

We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are on the immutable pillars of faith, hope and charity.

With unspeakable pleasure, we gratulate you as filling the Presidential Chair, with the applause of a numerous and en-

⁵² Henry W. Rugg, *History of Freemasonry in R. I.*, pp. 44, 49.

⁵³ Sidney Hayden, *Washington and His Masonic Compeers*, New York, 1866, p. 77; Joseph Ritner, *Vindication of George Washington*, Boston, 1841, p. 41.

lightened people; whilst at the same time, we felicitate ourselves in the honour done the brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our craft, being persuaded that the wisdom and grace, with which Heaven has endowed you, will eventually square all your thoughts, words and actions by the eternal laws of honour, equity and truth; so as to promote the advancement of all good works, your own happiness, and that of mankind. Permit us then, illustrious Brother, cordially to salute you, with three times three, and to add our fervent supplications, that the Sovereign Architect of the Universe may always encompass you with his holy protection.

MOSES SEIXAS, Master } Committee.
HENRY SHERBURNE }

By Order,

WILLIAM LITTLEFIELD, Secretary.

Newport, August 17, 1790.

This address, though dated August 17, was not delivered until the next morning.³⁴

Washington responded as follows:

TO THE MASTER, WARDENS and BRETHREN of KING DAVID'S LODGE
in NEWPORT, RHODE ISLAND.

GENTLEMEN:

I RECEIVE the welcome which you give me to Rhode Island with pleasure: and I acknowledge my obligations for the flattering expressions of regard contained in your Address with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother. My best wishes, Gentlemen, are offered for your individual happiness.

G. WASHINGTON.

The authenticity of this correspondence, which was questioned during the anti-Masonic excitement but as to which

³⁴ The *Columbian Centinel*, of August 25, 1790, speaking of Washington's visit to Newport, says he was addressed by the Town, Clergy and Society of Freemasons, on Wednesday morning, August 18, 1790.

there is now no doubt, was affirmed by Hayden (*supra*), who speaks of it as "the earliest Presidential Masonic correspondence that exists on record."³⁵

There was no Grand Lodge in Rhode Island when the letter to Washington was written. That was formed only in 1791. King David's Lodge and a Providence lodge were the only working lodges in the State when Washington visited Newport, the former being more active.

An account of the activity of Moses Seixas in Masonry is to be found in Rugg's *History*. From this it appears, as already stated, that Seixas became connected with King David's Lodge of Newport, on its establishment in that city by Moses M. Hays, June 7, 1780. At that time Hays conferred on him the degrees of the Scottish Rite. The lodge flourished for some ten years, when it was determined to close it, and at its close to revive the St. John's Lodge of Newport, which had declined during the Revolution and many of the members of which had joined King David's Lodge when organized. Seixas was one of the committee appointed to revive the St. John's Lodge when King David's should cease to exist. In the revival 130 members of King David's and 11 members of St. John's Lodge participated. The merger took place October 19, 1790, the merged lodge being known thenceforth as St. John's Lodge, No. 1, of Newport. Moses Seixas was elected its first Master, and held that office until his death

³⁵ This correspondence, as well as that of the Hebrew Congregation of Newport, with Washington, had at the same time, is printed in full in the *Providence Gazette and Country Journal*, September 18, 1790, a copy of which is at the Lenox Library, and also in the volume entitled *A Collection of the Speeches of the President of the United States to both Houses of Congress at the Opening of every Session, with their Answers. Also the Addresses to the President with his Answers, from the time of his Election: With an Appendix*, printed at Boston, July, 1796, by Manning & Loring, for Solomon Cotton, Jun.

in 1809. His position in King David's Lodge after 1780, when he was Senior Warden, is not stated by Dr. Rugg, but a letter to the writer in 1905 from Mr. S. Penrose Williams, Grand Secretary of the Grand Lodge of Rhode Island, is authority for the statement that Seixas was Master of King David's Lodge from 1783, and thereafter by successive elections until the lodge was merged with the old St. John's Lodge in 1790. Previous to 1783, says Mr. Williams, Moses M. Hays was Master.

Seixas as Master of King David's Lodge, in December, 1787, wrote a long letter to the Grand Lodge of Virginia, in answer to an inquiry as to the standing of Masonry in Rhode Island. This letter, says Rugg,³⁸ was undoubtedly composed by Seixas who, he adds, was a respectable merchant in Newport, and whose residence on Washington Square was later the property of Commodore O. H. Perry.

Seixas was elected Master of the Grand Lodge of Rhode Island in 1791, and held that office until 1800 when he became Deputy Grand Master of the Grand Lodge. This position he held until 1802 when he became Grand Master of the Grand Lodge. He held the office of Grand Master for seven consecutive years, his successor being elected June 26, 1809. He was exalted to the Royal Arch Degree in 1793, being then Deputy Inspector General of Masonry for Rhode Island, appointed by Hays. The Royal Arch has been termed, remarked Rugg, "the root, heart and marrow of Masonry." When the Grand Royal Arch Chapter of Rhode Island was established in 1799, Seixas was elected its first Grand High Priest, and served in that capacity until the election of 1804.

As Grand Master he conducted, in 1803, the dedication ceremonies of the Masonic Hall of St. John's Lodge, No. 1, in Newport, and also signed the charters of the following lodges: St. Alban's, No. 6, in Bristol, in 1802; Friendship,

³⁸ *History of Freemasonry in R. I.*, p. 44.

No. 7, Chepachet, in 1805; Mount Moriah, No. 8, Smithfield, in 1805; Harmony Lodge, No. 9, Pawtuxet, in 1808, and Union Lodge, No. 10, Pawtucket, in 1809.

Seixas was widely and favorably known among Masons, and his Masonic skill was evinced in many ways and on frequent occasions. He was foremost among those who established the Grand Lodge of Rhode Island, being at that time Worshipful Master of St. John's Lodge in Newport, and the Chairman of a committee representing that lodge, which committee, acting in conjunction with a similar committee appointed by St. John's Lodge, Providence, formulated a plan for constituting the Grand Lodge of Rhode Island. Because of his representative capacity, and his ability, he was called upon to preside at the constituting of Grand Lodge, 1791, and as installing officer he inducted Christopher Champlin into his office as Grand Master of Masonry, and the other designated officers into their respective places. . . . In 1802 he was elected Grand Master, continuing to hold office, by annual re-elections, until 1809. His administration of Grand Lodge affairs during this long term of seven years was very much to his credit. It was at this period, and somewhat by his efforts, that Masonry made rapid progress in Rhode Island, and became more systematized in the expression of its principles and purposes. Seixas was active and proficient in all departments of Freemasonry as recognized at his time, and had been advanced to foremost place in the Scottish Rite. His greatest interest, however, was centered in the Blue Lodge. . . . For the last fourteen years of his life Seixas held the position of Cashier in the Bank of Rhode Island, Christopher Champlin being the President of the same institution.³⁷

Seixas died in New York, at the house of his son-in-law, Naphtali Phillips, November 29, 1809, aged 66, while on a visit to that city.

His body was laid to rest in the Jewish cemetery at Newport, and the burial place marked by a monument which states the fact of his connection with the Masonic fraternity, and of his having held the office of its Grand Master.

³⁷ Rugg, *supra*, p. 276.

The inscription on his monument is as follows:

MATSEBETH
MONUMENT OF
MOSES SEIXAS

Died 4th Chislev 5570
Being November 29, 1809,
aged 66.

He was Grand Master of the
Grand Lodge of the Masonic
Order of this State and Cashier of
the Bank of Rhode Island from its
Commencement to his Death.³⁸

MAINE, NEW HAMPSHIRE, AND VERMONT.

Maine and Vermont Masonic lodge proceedings, accessible to the writer, show no reference to Jews before 1810.

In New Hampshire, Abraham Isaacs is noted³⁹ as present at a Grand Lodge meeting in 1798. In 1799 he was appointed as one of the Grand Stewards, and also acted in that year as Junior Grand Deacon. In 1801 he is noted as member of Washington Lodge, No. 13, of Portsmouth, and in 1803 again as Grand Steward. His name appears as one of the signers on November 15, 1799, of a petition to the General Court of the State of New Hampshire, by St. John's Lodge, F. & A. M., for leave to become incorporated.⁴⁰

No other printed reference to Jews is found for this State.

³⁸ See Rugg, *supra*, p. 94. See also *The Jewish Encyclopedia*, Vol. XII, title *Seixas*, for a photo-engraving of this inscription.

³⁹ *Reprint of Proceedings of Grand Lodge of N. H.*, 1789-1841.

⁴⁰ Leon Hühner, *Publications of the American Jewish Historical Society*, No. 11, p. 98, makes mention of this petition, and gives other facts in regard to Isaacs. His authority spells the name Isaac.

CONNECTICUT.

In Connecticut, Solomon Pinto is met with as a Mason in New Haven, in 1762. From December of that year to December, 1764, he was Junior Warden of Hiram Lodge, No. 1, organized in 1750, and was probably a member some time before becoming Junior Warden. In 1770 he is noted as Secretary.⁴¹

He served during the Revolution as an officer from Connecticut.⁴²

Ralph Isaacs was also a member of the same lodge, of which he was elected Secretary in December, 1762, and Master in 1770.⁴³

Benjamin Isaacs is mentioned "as the first Master of St. John's Lodge of Norwalk, constituted May 23, 1765.

David Marks, as Senior Warden of Aurora Lodge, No. 35, of Harwinton, is noted as present at a Grand Lodge meeting in 1799, and later is noted as Junior Warden of his lodge.⁴⁴ His name is suggested as possibly Jewish.

Fontaine Raphael, who may have been a Jew, was admitted a member of St. John's Lodge, of Hartford, on August 26, 1789.⁴⁵

⁴¹ *Centennial Celebration of Hiram Lodge, No. 1*, at New Haven, Sept. 5, 1850. Address by Benjamin Huntoon, and Historical Sketch by François Turner.

⁴² Leon Hühner, "The Jews of New England," *Publications of the American Jewish Historical Society*, No. 11, pp. 93-95.

⁴³ *Centennial Celebration of Hiram Lodge, No. 1*, *supra*, and see *infra*, p. 111, article by Leon Hühner, "Jews in Connection with the Colleges of the Thirteen Original States Prior to 1800."

⁴⁴ E. C. Storer, *Records of Freemasonry in the State of Connecticut*, New Haven, 1859, p. 54.

⁴⁵ Storer, *supra*, pp. 18, 123.

⁴⁶ *Constitution and By-laws of the Grand Lodge of Connecticut and By-laws of St. John's Lodge, No. 4, of Hartford*, published at Hartford, 1861.

NEW YORK.

Jonas Phillips was a Mason in New York City in 1760. This date is the earliest we have as to Jewish Masons in New York. His certificate as printed⁴⁷ is dated 1760, but does not give the month or the name of the lodge. It was undoubtedly Trinity Lodge, No. 4, said to be a military lodge, judging from the copy of the certificate dated in the same year to Aaron Hart, the form of which is similar and contains the names of the same certifying officers. Jonas Phillips' name also appears in a list of "Masons belonging to lodges in New York State who fought on the side of liberty and independence in the War of the Revolution."⁴⁸ The entry is as follows:

Jonas Phillips, Lodge No. 4, Registry of New York. Enlisted October 31, 1778, in Capt. John Linton's Company, Col. William Bradford's Regiment of Philadelphia Militia. Subsequently mustered into the service of the United States. Died in Philadelphia, Pa., January 28, 1803, aged 67 years. Buried in New York City. Grandfather of M. W. Isaac Phillips, of New York. Data furnished by Bro. N. Taylor Phillips, of Albion Lodge, No. 26, his great-grandson.

Aaron Hart, in 1760, was a member of Trinity Lodge, No. 4. He joined in that year General Amherst's army of invasion into Canada as an officer and then settled there, at Three Rivers, where he and his children became prominent. A sketch of his life appears in the *Dictionary of National Biography*.

A certificate dated June 10, 1760, showing his membership in the lodge is in the possession of Gerald E. Hart, of New York, a descendant, who, at the writer's suggestion, supplied a photograph of it to the American Jewish Historical Society. It is dated within a few years of the oldest extant Masonic

⁴⁷ A copy of his certificate of membership is printed in *Publications of the American Jewish Historical Society*, No. 2, p. 53. Facts about him are given there and in *The Jewish Encyclopedia*, Vol. X, p. 4.

⁴⁸ *Procs. of the Grand Lodge of N. Y.*, for 1900, p. 308.

certificate in this country. It is in handwriting on a broad sheet of parchment, now somewhat faded with age, but its terms can still be deciphered. Whether it is the original certificate making him a member of the lodge, or a dimit on his joining Amherst's army for Canada, is not certain. It reads as follows:

And the Darkness Comprehended it not.

In the East, a Place Full of Light, where Reigns Silence & Peace.

We the Master & Wardens, of the Worshipfull Trinity Lodge No. 4 of the Registry of New York, Adorn'd with all our Honours, & Assembled in Due Form, Do Hereby Declare, Certify & Attest, unto all Men Enlightened & Spread on Face of The Earth, That The Bearer Hereof, Aaron Hart, hath been Received an Entered Apprentice, & Fellow Craft, and after Tryall & Due Proof have Given him The Sublime Degree of a Master Mason, and he Lawfully and Safely may, Without any Demur, be Accepted of & Received into any Society to Whome these Presents may Come. Given under our Hands, & the Seal of our Lodge, in City of New York, in North America, this Tenth day of June, in the Year of our Lord 1760, & in Year of Masonry 5760.

JOHN MARSHALL, Master.

JOHN THOMPSON, Senr. Wardn.

GEORGE HARRIS, Junr. Wardn.

ABRM. SKINNER, Secr'y.

(Seal of Lodge)

AARON HART

Moses M. Hays, as noted under Massachusetts, received a warrant for the organization of King David's Lodge in New York. A copy of that warrant, dated February 23, 1769, signed by George Harrison, Provincial Grand Master of New York, is entered in the minute book of King David's Lodge, No. 1, of Newport, now in the archives of St. John's Lodge, No. 1, of Newport, where it was seen by the writer. It appoints Moses M. Hays Master and Myer Myers and Isaac Moses Senior and Junior Wardens. It is probable that under

this warrant and the patent already referred to from Henry Andrew Francken which Hays received in 1768 as Deputy Inspector General in New York, where he then resided, many additional Jewish Masons were made, but their names are not ascertainable as the minutes for King David's Lodge of New York cannot be found. We know, however, that Simon Nathan and Benjamin Seixas, who like Isaac Moses, were prominent New Yorkers, were Masons in Philadelphia in 1781, whither they and Myers and Moses, just named, and other Jews had removed on the British occupancy of New York during the Revolution. These four are noted as among the members of the Philadelphia Congregation Mikve Israel in 1782.⁴⁹ They subsequently returned to New York.

The printed records do not give as much information as one would expect to find about the activity of the Jews in Masonry in New York previous to 1810.

In several publications lists of members of some of the early lodges in New York City appear, from which names of Jewish members before 1810 have been selected, with dates of admission to membership. Some of these may possibly be non-Jewish, although, judging from names alone, appearing to be of the race. In some cases dates are given after 1810, but these indicate a membership prior to that year. Names of officers are also found in the early New York City directories.

Union Lodge, No. 1: Isaac Gecion. The name is suggestive of Gerson or Gershom. It appears as the 65th in a long list of members between 1765 and 1805. The date of admission is not given.⁵⁰

⁴⁹ Dr. A. S. W. Rosenbach, *Historical Sketch of the Congregation Mikve Israel*, Philadelphia, 1909, p. 11.

⁵⁰ Charles T. McClenachan, *History of Freemasonry in New York*, N. Y., 1894, Vol. I, p. 175.

St. John's Lodge, No. 1: Isaac Heymes, 1794, Junior Warden, and H. Hays, 1795, Junior Warden.⁵¹

In later years the record shows Jonas Bush Master of Ceremonies in 1814, and Senior Warden in 1816.⁵² In 1822 he was Grand Scribe of the Grand Chapter, R. A. M. (See Hardcastle's *Annual Masonic Calendar* for 1823.) He was probably a Mason before 1810, and may have been a relative of Solomon Bush, to be named under Pennsylvania. He served in the American Revolution.⁵³

St. Andrew's Lodge, No. 3, known as No. 1 in 1791. A Mr. Levy was Secretary in 1791; J. H. Levy, Steward, in 1795; Isaac H. Levy, Treasurer, in 1796. These names are probably all of the same person.⁵⁴ The New York Directory of 1790 to 1792 gives the name Isaac H. Levy, occupation, merchant.

Holland Lodge, No. 8; Prince of Orange Lodge, No. 16, and Holland Lodge, No. 16. These lodges have the same membership:

J. L. Aarons, 1804; Alexander Brochez, 1793; Abraham Delaparra, 1806; Isaac Gomez, Jr., 1802; J. S. Gomperts, 1802; Henry Haymen, 1806; J. B. Jacobs, 1802; Simon Lupardo, 1803; Moses Monsanto, 1808; Joshua Moses, 1809; Seixas Nathan, 1807; Rufino Cavello Pereira, 1805; Isaac B. Seixas, 1808, and Joseph Sterlitz, 1791.⁵⁵ Seixas Nathan was Junior Deacon in 1808 and Secretary in 1809.⁵⁶

⁵¹ *Proceedings on the Occasion of the Centennial Celebration of St. John's Lodge, No. 1*, December 7, 1857, N. Y., 1869. The records from 1757 to 1792 are imperfect.

⁵² *N. Y. City Directory*, 1814 and 1816.

⁵³ Wolf, *supra*, p. 46, and Morais, *supra*, p. 458.

⁵⁴ *N. Y. City Directory* for 1791, 1795, 1796.

⁵⁵ Joseph N. Balestier, *Historical Sketches of Holland Lodge, No. 8*, N. Y., 2d ed., 1878; *By-laws of Prince of Orange Lodge, No. 16*; *By-laws of Holland Lodge, No. 16*.

⁵⁶ *N. Y. City Directory*, 1807, 1808, 1809.

Phenix Lodge, No. 11: Asher Hart, Secretary, 1795; M. Myers, Junior Warden, 1797, and Senior Warden, 1798 and 1799, of Mark Lodge annexed to Phenix Lodge, No. 11; A. Myers, Senior Warden, 1797;⁸⁷ Barnebas S. Judah, Secretary, 1796.⁸⁸ B. S. Judah is noted in the Grand Lodge *Proceedings* for September, 1796, as having been suspended for 12 months, the reason not being stated.⁸⁹

Washington Lodge: Mordecai Myers, Junior Warden, 1800, Senior Warden, 1801, Master, 1802, 1804, 1805; Hyman Abrams, Junior Warden, 1801;⁹⁰ Joseph Jacobs, Tiler, 1801, 1804, 1805; Naphtali Judah, Treasurer, 1800, Junior Warden, 1802, Senior Warden, 1803; Aaron Judah, Treasurer, 1802; Joel Hart, Master of Ceremonies, 1808.⁹¹ John Moss, in 1805, was also a member of this lodge.⁹²

Clinton Lodge, No. 453: Sampson Simson, initiated 1807, Senior Master of Ceremonies, 1808, Senior Warden, 1809, Master, 1810. Joseph Jacobs, Tiler, from 1810 to 1831.⁹³ In 1812, Solomon I. Isaacs was Steward.⁹⁴

L'Unité Américane: Joseph Furtado, Treasurer, 1799.⁹⁵

⁸⁷ *N. Y. City Directory* for 1797 gives the firm of Abraham & Mordecai Myers, brokers, 404 Pearl St.

⁸⁸ *N. Y. City Directory*, 1795-1799.

⁸⁹ *Procs. of Gr. L. of N. Y.*, reprint, Vol. I, p. 189.

⁹⁰ *N. Y. City Directory*, 1800 to 1805. In the Directory for 1801 the name of Abrams is spelled Hyman Abrahams, tobacconist, 24 Water Street.

⁹¹ *Id.*, for 1800 to 1805, and 1808.

⁹² See *Publications of the American Jewish Historical Society*, No. 2, p. 173; No. 10, p. 127. Morais, in *The Jews of Philadelphia*, p. 407, says that he served at one time, about 70 years ago, as a member of City Councils in Philadelphia.

⁹³ *History of Clinton Lodge, No. 453*, from 1806 to 1898.

⁹⁴ *N. Y. City Directory*, 1813.

⁹⁵ *N. Y. City Directory*, 1799. The Furtado family is mentioned in *Publications of the American Jewish Historical Society*, No. 5, pp. 111, 113, 114, 115.

Warren Lodge: Moses Judah, Senior Deacon, 1800; Junior Warden, 1803; Senior Deacon, 1804.⁶⁶

Albion Lodge: Joseph Jacobs, Tiler, 1804, 1805, 1807.

Erin Lodge: Joseph Jacobs, Tiler, 1808.⁶⁷

Ancient Chapter, No. 1, Royal Arch Masons, known in 1804 as the Old Grand Chapter, R. A. M.: Nathan Eisenhart, 1804; Abraham Delaparre, 1808;⁶⁸ Jacob Frank, member in 1806 and Scribe in 1807.⁶⁹

Independent Royal Arch Lodge, No. 2: Henry David, 1795; Isaac Isaacs, 1797; Dufty Jacobs, 1784; Elisha Jacobs, 1785; Jonas Lyon, 1804; M. Myer, 1784; Levi Nathan, 1809; John Pollock, 1792; David Rayner (?), 1810; Stephen Wise (?), 1798; John J. Zeitman (?), 1784;⁷⁰ Henry Hays, Treasurer, 1797; David Henry, Tiler, 1799; Seixas Nathan, Deacon, 1808; Levi Nathan, Junior Deacon, 1810, Senior Deacon, 1811, Treasurer, 1812, Master, 1815; and Joseph Jacobs, Tiler, 1808, 1810, 1811.⁷¹

Phenix Royal Arch Lodge, No. 3: Joseph Jacobs, Tiler, 1808.⁷²

Jerusalem Chapter, No. 8, Royal Arch Masons: Isaac Gedalia, 1799; Gompert S. Gomperts, 1808; Joel Hart, 1807, Secretary, 1808, High Priest, 1812, Scribe, 1815; William Hays, 1799; Naphtali Judah, 1800; Moses Monsanto, 1808; Seixas Nathan, 1808; Moses L. M. Pexota [Peixotto], 1808.⁷³

⁶⁶ *N. Y. City Directory*, 1800, 1803, 1804.

⁶⁷ *N. Y. City Directory*, 1804, 1805, 1807, 1808.

⁶⁸ *History and By-laws of Ancient Chapter, No. 1, R. A. M., of the State of New York, N. Y.*, 1874, p. 34, etc.

⁶⁹ *N. Y. City Directory*, 1806 and 1807.

⁷⁰ *By-laws of Independent Royal Arch Lodge, No. 2.*

⁷¹ *N. Y. City Directory*, 1797, 1799, 1808, 1810, 1811; *Procs. of N. Y. Gr. L.*, 1902, p. 93.

⁷² *N. Y. City Directory*, 1808.

⁷³ *Centennial History of Jerusalem Chapter, No. 8, Royal Arch Masons*, 1799-1899.

Washington Chapter of Royal Arch Masons, No. 8: Joel Hart, D. S., 1808.

Washington Chapter, No. 2: Sol. Simson, 1st G. M., 1811.⁷⁴ This Simpson was no doubt a Mason before 1810.^{74a}

A "Society for the Promotion of Masonic Knowledge" also existed in 1796, with Asher Hart as President and Bernard S. Judah as Secretary.⁷⁵

In 1795, Hyman Isaac Long, a physician, is noted as presenting a petition as a distressed brother from the Island of Jamaica, and the standing committee on charity was ordered to give him such assistance as its members thought proper.⁷⁶ Long was also the object of a charitable appropriation by the Virginia Grand Lodge, in 1795. He will be again referred to as a Deputy Inspector General of Masonry in South Carolina.

Mordecai M. Noah, referred to at the beginning of this paper, was no doubt a member of the Order before 1810, as he was then already prominent politically. He was a grand-

⁷⁴ *N. Y. City Directory*, 1808, 1811.

^{74a} He was elected one of the trustees of the Congregation Shearith Israel in 1784. See *Publications of the American Jewish Historical Society*, No. 6, p. 130.

⁷⁵ *N. Y. City Directory*, 1796. Bernard S. Judah, Barnebas S. Judah, and B. S. Judah, already mentioned, are probably identical with Barnueb S. Judah, who was a member of the Philadelphia Congregation Mikve Israel in 1782. Morais, *supra*, p. 15. The New York City Directory for 1794 gives a Barney Judah as a surgeon, and for 1796 Bernard S. Judah as a druggist. Bernard S. Judah is also noted in a New York newspaper as having married at Three Rivers, Canada, in 1797, Miss Catherine Hart, daughter of Aaron Hart, merchant, of Three Rivers. Greenleaf's *N. Y. Journal and Patriotic Register* for September 20, 1797. William Hays and Henry Hays, above mentioned, are probably of the Hays family, as a William Henry Hays was the son of Jacob Hays, the High Constable. See *Publications of the American Jewish Historical Society*, No. 2, p. 71.

⁷⁶ *Procs. Gr. L. of N. Y.*, Feb. 25, 1795, reprint, Vol. I.

son of Jonas Phillips, the Mason of 1760. In later years his relation to the fraternity was strikingly displayed in connection with his well-known project for the founding of a Jewish "City of Refuge" at Niagara Falls, 1825. Various Masonic Lodges, Master Masons, Royal Arch Masons and Knights Templars, with their officers and Masonic jewels and paraphernalia, attended at the dedication ceremonies."

Abraham Jacobs, who is described as a native of New York," and who, as will appear, was active in Masonry in Georgia in 1801 and 1802, is the same who has been already noted as a Mason in Massachusetts in 1782. He came in for some animadversion from Masonic writers for "peddling" the higher degrees. He is said, in an unidentified note against his name in a list of officers in one of the records, to have been expelled from the Scottish Rite in 1810 for un-Masonic conduct, though the proof of the charge against him does not appear.⁷⁸ He seems to have remained a Mason, however, as he was one of the charter members of York Lodge, No. 197,

⁷⁷ See *Publications of the American Jewish Historical Society*, No. 8, pp. 104-105; and Morais, *The Jews of Philadelphia*, *supra*, pp. 396-400.

⁷⁸ Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d ed., N. Y., 1881. Copyright, 1862, Document 15, Register of Abraham Jacobs.

⁷⁹ See *Procs. of the Supreme Council, A. & A. S. R., Nor. Jur.*, reprint, 1781-1862, p. 6. See also Folger, *supra*, containing many deprecatory references to the relation of the Jews to the Rite. It is not regarded as an authority, so far as its opinions are concerned. The documents in it are valuable, however, for reference. Folger designates as Jews men known to be Christians. He was scored for his work by Albert Pike, in various publications, and his inaccuracy is shown by Pike in his *Historical Inquiry*, written in 1872, but published as a separate pamphlet in 1885, and quoted with approval by Masonic writers. Pike gives an account of a number of Jews connected with the Rite. See also E. T. Carson, in R. F. Gould's *History of Freemasonry*, 1st Am. ed., Vol. IV, p. 654.

in 1824, and was connected with that lodge until his death in 1834.⁸⁰

Jacobs, as an answer to the attacks of his enemies, prepared a record of his proceedings in the Lodge of Perfection which he established in New York and Georgia, with copies of documents showing his authority to act. This record he called his "Register."⁸¹ He confided it, fearing death, to Joseph Jacobs, who is said to have been his son.⁸² A copy of his certificate of membership in St. Andrew's Lodge of Boston appears in this book. The original certificate is in the possession of the Grand Lodge of New York, and is copied in its publication giving an account of its collections of Masonic Antiquities, 1905, under No. 19, Collection of Charters.⁸³ It is signed by Paul Revere as Master. In a note, Jacobs is there referred to, as receiving his Master's degree at Charleston, as made a Knight of the Sun in Jamaica in 1790, and later as receiving the thirty-second degree of the Scottish Rite at Charleston.

Jacobs' "Register" gives these facts about Jewish Masons in New York:

Joseph Jacobs, described as an old Royal Arch Mason, received, in the Sublime Grand Lodge of Perfection, various degrees between 1804 and 1806, in which latter year he received the degree of Knight of the Sun. He was also Grand Tiler in that lodge, and was Grand Tiler of the Grand Lodge in 1805. He has already been referred to as Tiler in Clinton Lodge from 1810 to 1831. In 1809, 1810, and 1811 he is also noted as Grand Pursuivant at a Grand Lodge meeting,⁸⁴ and is mentioned⁸⁴ as having held that office for many years.

⁸⁰ *History of York Lodge, No. 197, F. & A. M., List of Members.*

⁸¹ Document No. 15, in Folger, *supra*.

⁸² *Id.*, and Folger, *supra*.

⁸³ For a copy see p. 9, *supra*.

⁸⁴ *Procs. of the Grand Lodge of N. Y.*, for 1809, 1810, and 1811.

⁸⁴ *Id.*, for 1903, p. 179; also John Stewart, *History of Albion Lodge, No. 26.*

He seems to have been Tiler in various lodges, probably because of his large acquaintanceship.

Sampson Simson, Joel Hart, Mordecai Myers, and Isaac Moses, Jr., late of Charleston, received various degrees between 1807 and 1808, up to that of Prince of Jerusalem, and in October of the latter year Mordecai Myers and Sampson Simson received the degree of Knight of the Sun.

Moses Levi Maduro Peixotto is also noted in the record as K. H. and Prince of the Royal Secret in 1808.

Peixotto, Simson, and Abraham Jacobs, at a meeting in November, 1808, after Jacobs' proceedings had been examined and confirmed, were appointed a committee to correspond with the Supreme Councils of Sublime Lodges in other States, and wrote a letter to John Mitchell, the head of the Supreme Council in South Carolina, giving him a list of the members composing the Council of Princes of Jerusalem in New York. From this list, it appears that in 1808 Mordecai Myers was Grand Master in the Council of Princes of Jerusalem; Joel Hart, Grand Orator and Keeper of the Seals; Abraham Jacobs, K. S., K. H., and P. R. S.; Joseph Jacobs, Grand Tiler, and Isaac Moses, Jr., Knight. Peixotto received about this time the degree of Select of Twenty-Seven, then the 20th degree.

A Supreme Council for the Northern Jurisdiction was formed in New York, in 1813, on the lines of the Supreme Council for the Southern Jurisdiction formed in Charleston, S. C., in 1801. Emanuel DeLaMotta, of Charleston, had come to New York as special Deputy-Representative of the Charleston Council, and was instrumental in forming the New York Council, becoming its head. In 1814, DeLaMotta became engaged in a controversy with the founders of a rival Masonic body, claimed to have been organized without due authority, and in the course of it felt called upon to refer to his Judaism as the cause of some of the attacks upon him. In his Rejoin-

der⁸⁵ he showed that the fact that he was a Jew did not militate against his holding high office in the Order.⁸⁶

Sampson Simson also was an officer of the Supreme Council for the Northern Jurisdiction in 1813, being Inspector Lieutenant, or Lieutenant Grand Commander.⁸⁷ He was then 33 years old. He represented Clinton Lodge at Grand Lodge meetings, and in 1812 and 1813 was Grand Treasurer of the Grand Lodge of New York.⁸⁸ Simson was the founder of Mount Sinai Hospital. An account of him is given by the late Myer S. Isaacs.⁸⁹ He studied law with Aaron Burr and is said to have been the first Jewish lawyer in New York, being admitted to the bar in 1802.⁹⁰

Moses Levi Maduro Peixotto was also an officer of the same Supreme Council, being Captain of the Life Guard. He was then 49 years old. His birth place is given as at Curaçoa, and the date of his death, July 17, 1828.⁹¹

Joel Hart was Deputy Grand High Priest of the Grand

⁸⁵ Document No. 19, Folger, *supra*, p. 160.

⁸⁶ On this point *The Israelite* of May 24, 1872, in an editorial, reprinted in *Official Bulletin of the Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction, for 1889*, p. 625, claims that in the Rite under the Southern Jurisdiction the rituals are modified so that a Jew can, without sacrifice of conscience, take some of the higher degrees which he cannot take in the Northern Jurisdiction with substantially the same degrees.

⁸⁷ *Procs. of the Supreme Council, A. & A. S. R., Nor. Juris.*, reprint, 1781-1862. Tableau of the Northern Council.

⁸⁸ *Procs. of the Grand Lodge of N. Y.*, for 1812 and 1813, reprint, Vol. I, p. 498, etc.

⁸⁹ *Publications of the American Jewish Historical Society*, No. 10, p. 109.

⁹⁰ *Id.*, and see Lewis Abraham, "The Jewish American as a Politician," *Am. Jews' Annual for 1888*, p. 113.

⁹¹ *Procs. of the Supreme Council, supra.* He became prominent in the organization after DeLaMotta's retirement. He was minister of the Congregation Shearith Israel, of New York.

Chapter, Royal Arch Masons, in 1815 and 1816.⁹² He was a physician, and one of the charter members of the New York County Medical Society. He was U. S. Consul at Leith, Scotland, from 1817 to 1832. An account of him is given by Gustavus N. Hart.⁹³

Mordecai Myers was Deputy Grand High Priest of the Royal Arch Grand Chapter from 1831 to 1833, and Grand High Priest in 1834.⁹⁴ Previously he had been Deputy Grand Master of the Grand Lodge from 1829 to 1834. In 1830 he had received the nomination of Grand Master, but had declined the office.⁹⁵

Myers was a soldier in the War of 1812, with the rank of Captain, and was wounded at the battle of Chrysler's Field. He was a member of Assembly for New York City from 1831-1834, and was Mayor of Schenectady in 1851 and 1854. He died January 20, 1871, aged 95 years.⁹⁶ In 1804 he seems to have been at Charleston.⁹⁷

Isaac Gomez, Jr., of Holland Lodge, No. 8, in 1802,⁹⁸ was a member of the well-known Gomez family of New York.

Isaac B. Seixas, mentioned as of Holland Lodge, No. 8, was, in 1828, minister of the Shearith Israel Congregation.^{98a}

⁹² *Procs. of the Grand Chapter, R. A. M.*, for 1815 and 1816.

⁹³ *Publications of the American Jewish Historical Society*, No. 4, pp. 217-218.

⁹⁴ *Procs. of the Grand Chapter, R. A. M.*, 1831 to 1834.

⁹⁵ *Procs. Gr. L. of N. Y.*, for 1830. See *infra*, p. 99, paper by Albert M. Friedenberg, "A List of Jews Who Were Grand Masters in Various States in this Country."

⁹⁶ Markens, *The Hebrews in America*, pp. 127, 128; McClenahan's *History of Freemasonry in New York*, Vol. III, p. 395; Lossing's *Field Book of the War of 1812*; and *Civil List of the State of New York*, 1887.

⁹⁷ B. A. Elzas, *History of the Beth Elohim Congregation*, p. 4.

⁹⁸ *Publications of the American Jewish Historical Society*, No. 11, p. 139 *et seq.*

^{98a} *Id.*, No. 6, pp. 133, 135.

He is noted in the Virginia Grand Lodge proceedings as attending in 1808 and 1810 as a visitor.

Seixas Nathan, of the same lodge, was the son of Simon Nathan, a Mason in Philadelphia.⁹⁹

Joshua Moses, also of the same lodge, was a prominent New York merchant engaged in the China trade. He died in 1837.¹⁰⁰

Abraham Delaparre, also of that lodge and of Ancient Chapter, No. 1, was probably related to DelaPera or delaParra, of Surinam.¹⁰¹

Moses Monsanto, of Jerusalem Chapter, No. 8, in 1808, was probably of the family of D. N. Monsanto, president of the Jewish Congregation in Surinam in 1785,¹⁰² and of M. R. Monsanto and Rodrigues Monsanto who appear in 1804 and 1805 to have been "contributors" towards the expenses of the Congregation Beth Elohim of Charleston.¹⁰³

Gompert S. Gomperts, of the same Chapter, appears to have been a candidate in 1829 for the position of "Chazan," in the Philadelphia Congregation Mikve Israel.¹⁰⁴

Isaac Isaacs, of Independent Royal Arch Lodge, No. 2, in 1797, may be identical with Isaac Isaacs of St. John's Lodge, of Newport, in 1790.

NEW JERSEY.

In New Jersey, Samuel Hays, in 1796, represented St. John's Lodge, of Philadelphia, at a Grand Lodge meeting.¹⁰⁵

⁹⁹ An account of him appears in *The Jewish Encyclopedia*, Vol. IX, p. 178. He was born in 1785 and died in 1852.

¹⁰⁰ Markens, *The Hebrews in America*, p. 128.

¹⁰¹ *Publications of the American Jewish Historical Society*, No. 9, pp. 131, 134, 137, 142.

¹⁰² *Id.*, No. 4, p. 6.

¹⁰³ B. A. Elzas, *History of the Congregation Beth Elohim*, p. 4.

¹⁰⁴ Morais, *The Jews of Philadelphia*, p. 46.

¹⁰⁵ Joseph H. Hough, *Origin of Freemasonry and the entire Proceedings of the Grand Lodge of New Jersey from its Organization*

Jacob Benjamin was Grand Secretary of the Grand Lodge from 1796 to 1806.¹⁰⁸ He was a merchant in Trenton in 1778, and may have been a Jew though not a strictly observing one. He advertised sales every Saturday.¹⁰⁷

PENNSYLVANIA.

In Pennsylvania Jewish Masons were quite active, particularly in the Scottish Rite.

In that State we have the full record of the early proceedings of the Sublime Lodge of Perfection in Philadelphia, which marks the beginning of the Scottish Rite there. It was first printed in Hyneman's *Mirror and Keystone*, at Philadelphia, in 1854, Vol. III, pp. 139, 196, 205, 212, 221. It was reprinted in 1878 as the first part of a small volume entitled *By Laws of the Ancient and Accepted Scottish Rite, Orient of Philadelphia*. The title page of the proceedings reads: "Minute Book for the Lodge of Grand Elect, Perfect and Sublime Masons, in the City of Philadelphia, 25th June, 1781." The minutes, however, run to 1789.

This lodge played a most important part in the early history of Masonry in America, and is referred to in all accounts of the Scottish Rite there. Its Jewish membership and control are particularly noted.

A list of members of the Sublime Lodge of Perfection in Philadelphia in 1781, prefacing the minutes of that lodge, as printed in the volume above referred to, shows 56 names, among which the following Jewish ones occur:

Solomon Bush, Isaac Da Costa, Simon Nathan, Samuel Myers, Barnard M. Spitzer, Benjamin Seixas, Moses Cohen, Myer M. Cohen, Benjamin Nones, Isaiah Bush, Solomon Etting, Lazarus Levy, and Isaac Franks. In addition the minutes show in the same year Joseph M. Myers, and in 1782 Solomon M. Cohen, and in 1784 Solomon M. Myers

in 1786, Trenton, N. J., 1870. Hays is mentioned as a member of the Philadelphia Mikve Israel Congregation in 1782. Dr. S. Morais speaks of him as being still connected with it in 1813, *Publications of the American Jewish Historical Society*, No. 2, p. 157.

¹⁰⁸ Hough, *supra*.

¹⁰⁷ *N. J. Archives*, Second Series, Vol. II, p. 602.

and Michael Gratz. Etting and Levy, however, are first noted in the minutes in 1785 and Franks in 1786.

All of these except Levy were members of the Mikve Israel Congregation of Philadelphia at its organization in 1782.¹⁰⁸

The record shows the following details relating to Jews:

Solomon Bush, who was the Deputy Inspector General of Masonry for Pennsylvania, having been appointed by Moses M. Hays (who had also appointed the other inspectors below named) under the authority vested in him, as already stated, ordered a chapter to be held on the 25th of June, 1781. On that day a meeting of the Sublime Lodge of Perfection was held in Philadelphia, at which, among others, are noted as present the following Jewish members:

Solomon Bush, Deputy Grand Inspector General for Pennsylvania, in the chair.

Isaac Da Costa, Grand Warden, Grand Inspector General for the West Indies and North America.

Simon Nathan, Deputy Grand Inspector General for North Carolina.

Samuel Myers, Deputy Grand Inspector for the Leeward Islands.

Barnard M. Spitzer, Deputy Grand Inspector for Georgia.

Benjamin Seixas, Prince of Jerusalem.

Moses Cohen, Knight of the Sun.

Myer M. Cohen, Knight of the Sun.

Joseph M. Myers is noted as Grand Secretary *pro tem.*, Inspector for Maryland.

At the next meeting held October 23, 1782, the same Jewish members were present except Samuel Myers. Isaac

¹⁰⁸ Morais, *The Jews of Philadelphia*, pp. 15-16, and Dr. A. S. W. Rosenbach, *Historical Sketch of the Congregation Mikve Israel of Philadelphia*, 1909, p. 11. Rosenbach does not give Etting and Levy in his list of members.

Da Costa was in the chair and Solomon Bush was Grand Warden Inspector. Benjamin Seixas was appointed Treasurer. Motions relating to organization were made by Joseph M. Myers, Myer M. Cohen, Seixas, and Nathan.

At the next meetings, held October 30 and 31, 1782, Bush appears as Chairman, Da Costa as Grand Warden, Seixas as Treasurer. As members Simon Nathan, Joseph M. Myers, B. M. Spitzer, and Solomon M. Cohen are noted.

No further meeting appears to have been held before October 23, 1784. Between October 23, 1784, and October 6, 1785, Benjamin Nones and Isaiah Bush received various degrees in the Lodge of Perfection of the Scottish Rite from the 4th to the 14th. Solomon Bush, at these different meetings, delivered lectures on the duties connected with these degrees. At one of these meetings, November 11, 1784, Simon Nathan presented a petition on behalf of Michael Gratz, described as an Ancient Master Mason, praying to be admitted in the Sublime Degree of Masonry, which, being seconded by Benjamin Nones, was approved of.

At the meetings of May 4 and 11, 1785, Myer M. Cohen presented at cost 21 plates or representations in his possession for the benefit of the lodge. He stated that he was about to leave the city.

On May 19, 1785, the lodge met at Benjamin Nones' house in Market Street by special order. Moses Cohen acted as Sublime Grand Secretary *pro tem*.

On June 24, 1785, Benjamin Nones was elected Steward, but declined in favor of Moses Cohen, who was elected to that office. At that meeting he presented to the lodge a copper-plate for the embellishment of certificates of membership. In August he was elected Master of Ceremonies, and on December 25, 1785, and also in 1786 was elected Steward.

On July 6, 1785, Moses Cohen presented 2000 bricks to be applied to the use of the lodge room in Black Horse Alley, which had been rented of Joseph Morris.

On July 13, 1785, Solomon Etting, an Ancient Master Mason, was passed to the chair, and thereafter received the degrees of Secret Master and Perfect Master, and on October 5, 1785, that of Intimate Secretary.

Lazarus Levy, between September 25 and October 5, 1785, received the degrees of Secret Master and Perfect Master.

Isaac Franks, on December 5, 1786, received the degree of Secret Master, and on February 21, 1788, was elected Steward. He resigned that office April 2, 1788. On October 1, 1788, he appears as Junior Warden.

Solomon M. Myers appears as a member in 1784 and again on April 7, 1788, when he submitted a request, which was granted, to be discontinued as such.

Solomon Bush, on November 2, 1785, was appointed one of a committee of four to prepare a letter to the Grand Council at Berlin and Paris, of which the King of Prussia was the head, informing them of the establishment of the Sublime Lodge in Philadelphia, and of the names of the several members who composed the same and their several degrees.¹⁰⁰

¹⁰⁰ The form was submitted to the meeting held December 7, 1785. This letter was first published in 1854 in *The Mirror and Keystone*, Vol. III, p. 212, and has since been frequently reprinted. It was signed by Solomon Bush. It is also given in the *By Laws of the A. & A. S. R.*, *supra*, p. 51, and a facsimile of the document with Bush's signature appears in William Homan's *The Scottish Rite*, p. 172, published in New York in 1905. It was addressed to the "Most Sublime and Powerful Sovereign! Illustrious Chief of the Grand Council of Masons! . . . Frederick, the Third!" Bush described himself in the letter as follows: "I, Solomon Bush, Grand Elect, Perfect and Sublime (Knight of the East and Prince of Jerusalem, Sovereign Knight of the Sun and of the Black and White Eagle, Prince of the Royal Secret, and Deputy Inspector General, and Grand Master over all Lodges, Chapters, and Grand Councils of the Superior Degrees of Masonry in North America, within the State of Pennsylvania), by letters patent from the Sovereign Council of Grand Princes," etc. The letter

Solomon Bush, at the elections in 1787 and 1788, was elected Grand Master of the Sublime Lodge of Perfection. On April 2, 1788, he is reported as much indisposed. On November 5, 1788, he informed the lodge that he was shortly about to leave for Europe. He then retired as Grand Master, and an address of thanks was ordered to be prepared on November 7, 1788, and presented to him. No Jews are noted as present at that meeting except Bush, and none thereafter are recorded in the minute book which ends February 21, 1789.

Bush is noted as connected with the Sublime Lodge in 1796. His name then appears as Deputy Grand Secretary.¹¹⁰

Abraham Forst, of Philadelphia, was Deputy Inspector General for Virginia in 1781. A copy of his patent, issued by Moses M. Hays, as Deputy Grand Inspector General over the two Hemispheres, attested by S. Bush as Deputy Grand Secretary, dated April 4, 1781, is given in a recent work with a facsimile endorsement of authenticity June 25, 1781, showing the signatures of Solomon Bush, Isaac Da Costa, Samuel Myers, Simon Nathan, and Bd. Mos. Spitzer as Deputy Grand Inspectors General. Forst is therein described as a merchant of Philadelphia, late of London. The document is said to be the most ancient of the kind known, and is in the library of the Grand Lodge of Pennsylvania.¹¹¹ He still held that office in 1788, when he went to Charleston to assist in the establishment of a Council of Princes of Jerusalem.¹¹² He is noted as being in Kingston, Jamaica, in 1790, on Masonic business.¹¹³ He was the son-in-law of Rev. Jacob R. Cohen, minister of

asked for Masonic intercourse, direction, and advice. The answer, if any, is not of record.

¹¹⁰ Stephens' *Directory of Philadelphia*, 1796.

¹¹¹ Norris S. Barratt and Julius F. Sachse, *Freemasonry in Pennsylvania, 1727-1907*, Philadelphia, 1908, Vol. I, pp. 426-428.

¹¹² *Procs. Supreme Council, A. & A. S. R.*, Nor. Jur., reprint, 1781-1862, p. 6.

¹¹³ Register of Abraham Jacobs in Folger, *supra*.

the Congregation Mikve Israel of Philadelphia from 1784-1811, and was connected with it in a ritual capacity.¹¹⁴

Lodge No. 2, A. Y. M., of Philadelphia, from the proceedings recently printed, the following appears:

A Brother Solomon is noted as a visitor May 12, 1767, and Isaac Sollomon, of Lancaster, October 17, 1768.¹¹⁵

Abraham Franks is noted as a visitor January 12, 1772.¹¹⁶ Ezekiel Levy was proposed by Solomon Bush in 1781, balloted for and accepted as a member, but his initiation delayed until receipt of orders from the Grand Lodge.¹¹⁷ This would indicate that Solomon Bush was a member, though he is not recorded as such, being noted only as a visitor.

The following became members: Isaiah Bush and Benjamin Nones in 1783,¹¹⁸ and Moses Cohen, Haym Salomon, and Solomon Etting in 1784.¹¹⁹ Isaiah Bush in 1784 was elected Senior Deacon, and also Secretary, and in 1785 Senior Warden.¹²⁰ Moses Cohen, in 1784, was Steward, and in 1786, Senior Warden, and also Secretary *pro tem*.¹²¹ Benjamin Nones was Senior Warden in 1784.¹²² At various dates between 1782 and 1785 Solomon Bush, Simon Nathan, Lazarus Levy, and Isaac Da Costa are noted as visitors. George Bush appears as a visitor in 1785, as also an M. Cohen, of Lodge No. 19, in 1787, when Moses Cohen was still a member of Lodge No. 2.¹²³

¹¹⁴ Morais, *supra*, p. 18, where the name is spelled Furst. Dr. A. S. W. Rosenbach, in his *Historical Sketch of the Congregation Mikve Israel of Philadelphia*, 1909, p. 11, gives the spelling Forst in his list of members in 1782.

¹¹⁵ Norris S. Barratt and Julius F. Sachse, *supra*, Vol. I, pp. 174, 181.

¹¹⁶ *Id.*, p. 250.

¹¹⁷ *Id.*, pp. 424, 429, 430.

¹¹⁸ *Id.*, Vol. II, 1909, pp. 48, 49, 65.

¹¹⁹ *Id.*, pp. 65, 66, 73, 75.

¹²⁰ *Id.*, pp. 79, 87, 90.

¹²¹ *Id.*, pp. 71, 72, 124.

¹²² *Id.*, p. 79.

¹²³ *Id.*, pp. 48-149. Index.

Isaiah Bush ceased being a member in 1785 when he stated he intended to go to Charleston, S. C. A specimen of his handwriting as secretary is lithographically reproduced in the historical account of the lodge.¹²⁴

Joseph Miranda appears to have been Secretary of Lodge No. 4, of the Moderns, on June 24, 1759,¹²⁵ and of Lodge No. 1, of the Ancients, in the same month, and Deputy Master of Lodge No. 2 on February 12, 1760.¹²⁶ The name is Jewish, but whether he was a Jew or of Jewish descent the writer has not been able to ascertain positively.

Solomon Bush became instrumental in 1788 in bringing about fraternal relations between the Pennsylvania Grand Lodge and the two rival Grand Lodges of England, Ancients and Moderns. The Pennsylvania Grand Lodge had established itself as independent, and announced that it would no longer consider itself a Provincial Grand Lodge, owing to the result of the War of the Revolution. Bush, who acted as the representative of the Pennsylvania Grand Lodge, of which he apparently was a prominent member, delivered in London in 1788 its letter, announcing the change, to the English Moderns with which Pennsylvania was not in affiliation, instead of to the Ancients with which it was. Through this error, communication was opened up and continued with two rival bodies, a condition of affairs said to be exceptional in Masonry, and to have been the precursor of the ultimate union of the two English Grand Lodges in 1813.¹²⁷

Solomon Bush is well known to students of Jewish history as having served in the American Revolution, and as a prominent man in the Jewish community.¹²⁸ He is described by Solomon Etting, who was quoted by Col. J. W. Worthington

¹²⁴ *Id.*, Vol. II, pp. 97, 82.

¹²⁵ *Id.*, Vol. I, pp. 38 and 52.

¹²⁶ *Id.*, p. 67.

¹²⁷ *Id.*, Vol. II, pp. 132-143, and p. viii.

¹²⁸ Markens, *The Hebrews in America*, p. 126; Morais, *The Jews of Phila.*, pp. 455-457.

in his address before the House of Delegates, Maryland, in 1824.¹²⁹

Solomon Etting's name is also well known. In addition to the accounts by Markens, p. 93, and Morais, pp. 270, 393, he is described in another work,¹³⁰ as follows:

Solomon Etting was born in York, Penn. He married a daughter of the celebrated Indian trader, Joseph Simon, of Lancaster. He then removed to Lancaster and entered into partnership with his father-in-law, under the firm name of Simon & Etting. They conducted a general merchandise business in a store room on the southeast corner of East King and Centre Square. He afterwards removed to Philadelphia, and finally to Baltimore, where he died at a great age, leaving a large family. He was a man of sterling integrity, of great wit and drollery, and was beloved and respected by a large circle of friends and acquaintances. He was distinguished for his considerable and indiscriminate charities, and was in his old age affectionately hailed by all as "Father Etting." He was one of the founders of Lodge No. 43, and being a Master was deputized by R. W. Grand Master William Adcock to constitute the lodge and install the officers. He was the first Treasurer of the lodge, serving as such until 1786. . . . He was elected Junior Warden in 1788, serving as such until June, 1790, when he was elected Worshipful Master, filling the office for one year, when he withdrew from the lodge and removed to Philadelphia.

Lodge No. 43, of Lancaster, Pa., was organized September 25, 1785, with Etting as one of the founders.

Other Jewish members of the lodge were Myer Solomon, admitted March 12, 1790; Abraham Henry, June 19, 1790; Simon Gratz, February 10, 1796, and Samuel Jacobs, March 1, 1798. Abraham Henry is described as a gun-maker, and as one of the first to engage in that business in Lancaster. He was elected Senior Warden in December, 1797, and served as

¹²⁹ H. M. Brackenridge and others, *Speeches on the Jew Bill*, p. 113: "Colonel in the American Revolution, a distinguished officer, and who died after the Revolution of the wounds received, or effects arising out of them."

¹³⁰ George R. Welchans, *History of Lodge No. 43, F. & A. M., Lancaster, Pa., 1875*, p. 109.

such until June, 1799, when he became Master, filling that office for one term of six months.¹³¹

Myer Solomon is mentioned as a Lancaster subscriber in 1777 for £1 10s. to a fund to pay for intelligence to and from Washington's army.¹³²

Samuel Hays, as noted under New Jersey, was a member of St. John's Lodge of Philadelphia. He was a son-in-law of Michael Gratz.¹³³

Simon Nathan was a brother-in-law of Benjamin Seixas¹³⁴ and was President of the Mikve Israel Congregation of Philadelphia from 1783 to 1784. He was also prominent in New York.¹³⁵

Benjamin Nones was President of the Congregation from 1791 to 1799.¹³⁶ He was a soldier in the American Revolution, with the rank of Major.¹³⁷ He was aide-de-camp on the staffs¹³⁸ of Washington, Lafayette, DeKalb, and Pulaski.¹³⁹

¹³¹ *Id.*, p. 601.

¹³² *Publications of the American Jewish Historical Society*, No. 8, p. 148.

¹³³ *Publications of the American Jewish Historical Society*, No. 1, p. 122.

¹³⁴ *Id.*, No. 4, p. 212.

¹³⁵ For an account of him, see *The Jewish Encyclopedia*, Vol. IX, p. 178.

¹³⁶ Rosenbach, *supra*, p. 25.

¹³⁷ See Morais, *supra*, p. 457, where an interesting account of him appears. A view of him is also obtained in "A Political Document of the Year 1800," in *Publications of the American Jewish Historical Society*, No. 1, p. 111.

¹³⁸ Markens, *The Hebrews in America*, p. 126, who adds that Benjamin Nones, Jacob Deleon, and Jacob DeLaMotta bore Baron DeKalb from the field at the Battle of Camden, S. C., when the latter was fatally wounded. Lossing and others do not mention this incident, and for that reason some Jewish writers hesitate to accept the statement as authentic. Mr. Markens informed the writer that his authority was a statement made to him by Major Joseph B. Nones, a son of Benjamin Nones.

¹³⁹ *National Register of Sons of the American Revolution*, 1902, pp. 240 and 806.

These two statements of rank, however, appear to lack official confirmation, though there is no doubt he served in the war.

Nones had a son, Solomon B. Nones, also a Mason, whose life was saved through his connection with the Order. In the earliest years of this Government he was our Consul-General to Portugal. It is related of him that, while on his way to his post of duty, the vessel on which he sailed was captured on the Mediterranean Sea by Corsairs; that all his fellow passengers were killed, and that he was saved by giving a Masonic sign.¹⁴⁰

Isaac Franks¹⁴¹ is said to have been an aide-de-camp to General Washington.¹⁴² He appears to have been in Savannah, Georgia, in 1801 and 1802, and was an active Mason there.

Benjamin Seixas, mentioned as possessing the degree of Prince of Jerusalem, was Treasurer of the Philadelphia Congregation Mikve Israel in 1782,¹⁴³ and one of the founders of the New York Stock Exchange in 1792.¹⁴⁴ He is referred to in *The Jewish Encyclopedia* by Max J. Kohler, Vol. IX, p. 269, as serving early in the Revolutionary War.

Moses Cohen was a broker and shopkeeper in Philadelphia in 1785.¹⁴⁵ He seems to have been in Jamaica, W. I., in 1790.¹⁴⁶

Myer M. Cohen appears to have removed to Richmond, and to have been an active Mason in that city between 1794 and

¹⁴⁰ Morais, *The Jews of Phila.*, p. 401.

¹⁴¹ *Publications of the American Jewish Historical Society*, No. 5, p. 7 *et seq.*, giving some documents relating to his military career, and a statement showing he served under the immediate command of Washington. *Id.*, p. 31.

¹⁴² See *Id.*, p. 33, giving a statement to that effect by his grandson. See also Morais, *The Jews of Phila.*, p. 455.

¹⁴³ *Publications of the American Jewish Historical Society*, No. 2, p. 57.

¹⁴⁴ *Id.*, No. 2, p. 85.

¹⁴⁵ Morais, *supra*, p. 444.

¹⁴⁶ Folger, *supra*, Doc. 15, p. 103.

1799. He died in the latter year. He will be referred to in treating of Virginia.

Samuel Myers was a native of New York, and in 1781, when he is mentioned as present at the Lodge of Perfection in Philadelphia, was about 22 years old. In 1802 he was an honorary member of the Charleston Sublime Lodge of Perfection, being then a merchant in Virginia. He was at the time 43 years old.¹⁴⁷ He will be referred to under Virginia.

Isaac Da Costa, previous to 1782, when he was in Philadelphia, had been in Charleston, and was also there afterwards, until the latter part of 1783, when he died. He will be referred to under South Carolina.

Benjamin Nones, Isaiah Bush, and Moses Cohen are mentioned in 1785 as among the members of Lodge No. 2, of Philadelphia, subscribing to a fund to purchase a house called the Lodge, in Lodge Alley. Nones subscribed £3, Bush £1 2s. 6d., and Cohen £1 15s.¹⁴⁸

Joseph Capella is also mentioned¹⁴⁹ as among the signers of an agreement to establish a Grand Lodge of Pennsylvania which should be independent of Great Britain. A Joseph Carpelles seems to have been a member of the Philadelphia Congregation Mikve Israel in 1782, and may have been identical with Capella.¹⁵⁰

Haym Salomon, of Lodge No. 2, was the patriot-banker who was of great assistance to the American cause during the Revolution. His very large loans to the government were never repaid. He was the friend, in need, of Madison, Jefferson, Robert Morris, and other of our early public men, and was in other ways famous.^{150a}

¹⁴⁷ Mackey and Singleton, *History of Freemasonry*, Vol. VII, p. 1821.

¹⁴⁸ *Procs. Grand Lodge of Penn.*, March 28, 1785, reprint, Vol. I.

¹⁴⁹ *Id.*, for 1786.

¹⁵⁰ Morais, *The Jews of Phila.*, p. 16.

^{150a} Morais, *supra*, pp. 23-25; Markens, *supra*, pp. 66-70; *Publications of the American Jewish Historical Society*, No. 2, pp. 1-19.

Concordia Lodge, No. 67, of Philadelphia: Members, with dates of admission, were Abraham Cohen, 1800; Jacob David, 1806; Adam Franks (?), 1795; Jacob Horn (?), 1801; Henry Ries (?), 1786, and Michael Winterberger (?), 1810.¹⁵¹ Simon Gratz appears as Senior Warden of this lodge. Adam Franks, in 1797, is noted as Junior Warden.¹⁵²

Columbia Lodge, No. 91: Abraham Cohen was admitted in December, 1801, as a member; was its Secretary December, 1805, to June, 1806, and Treasurer from December, 1806, to November, 1807. Isaac Lyon was another member in December, 1803, and Simon Rovira September 25, 1809.^{152a}

Abraham Cohen was a member of the Grand Royal Holy Arch of Pennsylvania in 1807,¹⁵³ and A. H. Cohen, probably the same person, is noted as its Grand Scribe in 1809 and 1810. A. H. Cohen is probably identical with Rev. Abraham H. Cohen, Reader in Mikve Israel Congregation of Philadelphia in 1815,¹⁵⁴ and afterwards Reader in the Richmond Congregation Beth Shalome before 1830.¹⁵⁵

Jonas Phillips, who has been mentioned as a Mason in New York in 1760, is noted as having been connected with the Order in Philadelphia in 1785,¹⁵⁶ being then described as a merchant. He was a prominent member of the Mikve Israel Congregation of Philadelphia in 1782-1783, being then its President,¹⁵⁷ and, with Isaac Moses, Jacob Mordecai, and Bar-

¹⁵¹ *By-laws of Concordia Lodge, No. 67.*

¹⁵² *Procs. Grand Lodge of Penna.*, reprint, 1779-1801, Vol. I, pp. 274, 342, 429.

^{152a} Julius F. Sachse and James F. Reilly, *Centenary of Columbia Lodge, No. 91*, Phila., 1901.

¹⁵³ *History of the Grand Royal Holy Arch of Pennsylvania*, 1795-1872, Phila., 1882.

¹⁵⁴ *Morais, The Jews of Phila.*, p. 43.

¹⁵⁵ *Post*, Note 249 and its text.

¹⁵⁶ *Morais, The Jews of Phila.*, p. 28.

¹⁵⁷ *Publications of the American Jewish Historical Society*, No. 1, p. 16; *Rosenbach, supra*, p. 25.

nard Gratz, laid the corner-stones of their new synagogue in that year. Isaac Moses was the New Yorker of that name already noted as a Mason there. He was a prominent merchant during the Revolution and a co-worker with Robert Morris in rendering financial assistance to the government.¹⁵⁸ Jacob Mordecai will be noted as a Mason in North Carolina, and was probably then one in Philadelphia. Barnard Gratz was an uncle of Simon Gratz mentioned as a Mason in Lancaster and Philadelphia, and also no doubt a Mason.¹⁵⁹ An Isaac Moses also laid one of the corner-stones for the Charleston Beth Elohim Synagogue in 1793. An Isaac Moses, Jr., of Charleston, has already been mentioned as a Mason in New York in 1806.

Hyman Marks was a member of [Montgomery] Lodge, No. 19, in 1804.¹⁶⁰ He was a resident of Philadelphia in 1815, being then President of the Mikve Israel Congregation.¹⁶¹ Later he was in Virginia.¹⁶² He will be again referred to in treating of that State.

DELAWARE.

In Delaware, David Bush became a member of Washington Lodge, No. 1, of Wilmington, on December 16, 1784.¹⁶³ The lodge was established in 1769 under the jurisdiction of the Grand Lodge of Pennsylvania and a new warrant, also from the Pennsylvania Grand Lodge, was granted to it in 1789

¹⁵⁸ See *Publications of the American Jewish Historical Society*, No. 1, pp. 16 and 17; No. 2, p. 86; No. 3, p. 84.

¹⁵⁹ Morais, *The Jews of Phila.*, pp. 269-270.

¹⁶⁰ See *Va. Gr. Lodge Procs.* for Dec. 11, 1804.

¹⁶¹ Morais, *The Jews of Phila.*, p. 45.

¹⁶² *Publications of the American Jewish Historical Society*, No. 11, p. 72.

¹⁶³ Robert C. Fraim, *Freemasonry in Delaware, being a History of Washington Lodge, No. 1, from 1769 to 1889*, Wilmington, Del., 1890.

with Bush as its first Senior Warden. He was its Treasurer in 1791, and again Senior Warden in 1795.

David Bush may have been related to Solomon Bush, already mentioned under Pennsylvania.¹⁶⁴

David Bush, of Wilmington, Del., had four sons, one of whom, Major Lewis Bush, was fatally wounded at the Battle of Brandywine in 1777.¹⁶⁵ Bush appears as one of the signers in 1737 of a petition "to the Honrb. Thomas Penn, Esqr., one of the Proprietors of Pensilvania," for the "erecting of a Market House in Willing Town," as Wilmington was then called.¹⁶⁶ His name does not appear in any of the full lists of church members of Wilmington.^{166a}

Another son of David Bush, who also fought in the Revolution, was Major George Bush who was for a long time Collector of the Port at Wilmington.¹⁶⁷ George Bush was Senior Warden of Washington Lodge, No. 1, in 1790, Master in 1791, Treasurer in 1792 and 1793.

John Bush, who was probably another son of David Bush, was Junior Warden in 1792.

¹⁶⁴ The name David Bash, which may be a misprint for David Bush, appears in the list of members of the Congregation Mikve Israel of Philadelphia in 1782. Morais, *The Jews of Phila.*, p. 16, and H. P. Rosenbach, *The Jews of Philadelphia before 1800*. A David Bush also was a member of the Congregation Beth Elohim of Charleston, S. C., in 1800. B. A. Elzas, *History of the Congregation Beth Elohim*.

¹⁶⁵ Elizabeth Montgomery, *Reminiscences of Wilmington, Del.*, Phila., 1851, pp. 278-279. Major Lewis Bush is mentioned by Morais, *supra*, p. 458, and by Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 45, as a Jew, and, if correctly so, this would confirm the Jewish character of David Bush.

¹⁶⁶ Benjamin Ferris, *History of the Original Settlements on the Delaware, &c., and History of Wilmington*, Wilmington, Del., 1846, p. 216.

^{166a} *Ibid.*

¹⁶⁷ *Reminiscences of Wilmington*, *supra*, p. 279. See Note 123.

Joseph Capelle was a member between 1769 and 1784, during which years the records are not complete. He was Treasurer from 1789 to 1791, Master in 1792, Junior Warden in 1795.¹⁶⁸

MARYLAND.

In Maryland, Joseph Myers, or Joseph M. Myers as he is sometimes described, was the Deputy Inspector General of Masonry, having been appointed by Moses M. Hays.¹⁶⁹ He was present, as already stated in treating of Pennsylvania, at a meeting of Deputy Inspectors General in Philadelphia in 1781. Myers succeeded Isaac Da Costa as Inspector General of Masonry for South Carolina after Da Costa's death in November, 1783.¹⁷⁰ Apparently nothing was done by him in Maryland with reference to the propagation of the Scottish Rite, as in Pennsylvania and South Carolina, though it is asserted that he probably conferred the degrees of the Rite on Henry Wilmans, who established a Lodge of Perfection in Baltimore, in a list of 76 members of which no Jewish names appear.¹⁷¹

Myers settled in Richmond, Va. Reference will be made to him in treating of Virginia.

Lists of members of many Maryland lodges at their formation contain but few Jewish names. Probably if a full list of the members of each lodge since its organization were obtained Jewish names would be found among the members previous to 1810.

¹⁶⁸ A name somewhat similar, Joseph Cappelles, is given by Morais, *supra*, p. 16, as a member of the Congregation Mikve Israel in 1782. He has also been mentioned under Pennsylvania.

¹⁶⁹ Mackey and Singleton's *History of Freemasonry*, Vol. VII, p. 1846.

¹⁷⁰ *Id.*, p. 1846.

¹⁷¹ *Id.*, p. 1843. Edward T. Schultz, *History of Freemasonry in Maryland*, Balto., 1884, Vol. I, p. 327.

Daniel Barnett, in 1765, was a member of Lodge No. 1, Joppa, Baltimore County, and a Master Mason.¹⁷² In December, 1765, the lodge attended church and Barnett was fined for non-attendance. In January, 1766, complaint was made against him for attending at the irregular passing of certain members in a clandestine lodge. In answer Barnett said he would abstain from seeing any makings, passings, etc., in any lodge that hath not a warrant of dispensation in the future. Barnett was probably a Jew.

William Jacobs, Past Master, A. Phillips, Joseph Modinay, and William Hayes are noted as among the members of Baltimore Lodge, No. 15, organized in 1770, and afterwards known as Washington Lodge, No. 3. These names are given as probably Jewish.¹⁷³ William Jacobs is also mentioned as having been elected in 1787 a member of the Royal Chapter of Jerusalem.¹⁷⁴ In that year also he appears as Past Master at a Grand Lodge meeting.¹⁷⁵ In 1790 he was Master of Washington Lodge, of Baltimore, and in 1794 was elected Grand Treasurer of the Grand Lodge.¹⁷⁶ His name is sometimes given as Jacob and sometimes as Jacobs. He also appears as a member of Baltimore Lodge, No. 16, some time between 1773 and 1789.¹⁷⁷

Jacob Hart was also a member of that lodge during the same period, having been initiated November 20, 1773. Hart was the father-in-law of Haym M. Salomon, son of the patriot Haym Salomon. He was one of the patriotic merchants of Baltimore who loaned money to Lafayette to relieve the sufferings of his soldiers. Lafayette mentioned the loan in a letter to Washington in 1781.¹⁷⁸

¹⁷² Schultz, *supra*, Vol. I, p. 35. ¹⁷³ *Id.*, p. 58. ¹⁷⁴ *Id.*, p. 60.

¹⁷⁵ *Proceedings of the Grand Lodge of Maryland, 1788-1797.*

¹⁷⁶ *Id.*

¹⁷⁷ Schultz, *supra*, Vol. I, p. 60.

¹⁷⁸ Max J. Kohler, "Incidents Illustrative of American Jewish Patriotism," *Publications of the American Jewish Historical Society*, No. 4, pp. 94-95.

William Hayes was at a Grand Lodge meeting in 1790.¹⁷⁹

B. Wolfe, John Tobias, Sam White (?), Isaac Mordecai, S. Block, S. Mordecai, and M. Suberon (?) were among the members of Baltimore Lodge, No. 22, formed May 31, 1797, from a previous lodge in which they had been early members.¹⁸⁰ Benjamin Wolfe was reported by the Maryland Grand Lodge to the Virginia Grand Lodge as suspended in 1800.

John Tobias is mentioned¹⁸¹ as a member of the Richmond Congregation Beth Shalome in 1791, of which Wolfe was also then a member. The Tobias family were among the first Jewish settlers in Charleston, S. C.¹⁸²

Samuel Jacobs was elected Grand Warden and Hyman Samuel Grand Steward at the election of the Grand Lodge, June 23, 1798.¹⁸³ Jacobs, in 1797, was a member of Spiritual Lodge, No. 23, of Baltimore.¹⁸⁴ He is noted as Senior Grand Warden in 1799 and Deputy Grand Master *pro tem.*, in 1800, 1801, and 1802; and Grand Treasurer in 1803.¹⁸⁵ In 1803 Davidson David and Abraham Larsh were also members of the Grand Lodge, David being noted as a member of Harmony Lodge, Elkton, Cecil County, in 1801.¹⁸⁶

Hyman Samuel was again elected Grand Steward in 1799. In September, 1798, he is noted as making a complaint against a member of Baltimore Lodge, No. 22, for un-Masonic conduct.¹⁸⁷

Benjamin Solomon is recorded as a member of Benevolent Lodge, No. 32, of Baltimore, in 1802.¹⁸⁸ He was reported as

¹⁷⁹ Schultz, *supra*, Vol. I, p. 159.

¹⁸⁰ *Id.*, Vol. I, p. 238.

¹⁸¹ *Publications of the American Jewish Historical Society*, No. 4, p. 21.

¹⁸² *Id.*, No. 12, p. 44.

¹⁸³ Schultz, *supra*, Vol. I, p. 255.

¹⁸⁴ *Procs. of the Grand Lodge of Maryland*, for 1797.

¹⁸⁵ *Id.*, for 1801-1803.

¹⁸⁶ Schultz, *supra*, Vol. I, p. 287.

¹⁸⁷ *Id.*, Vol. I, p. 221.

¹⁸⁸ *Id.*, Vol. II, p. 37.

having been suspended from that lodge in 1803, and as having appealed to the Grand Lodge, which gave directions to receive him on certain conditions.¹⁸⁹

Joseph Jacobs, Moses Jacobs, Hymen Lowenstein, and Jacob Lewis were members of Concordia Lodge, No. 13, Baltimore, prior to 1803.¹⁹⁰

Solomon Etting has been described under Pennsylvania as having finally settled in Baltimore, and a short account of him has already been given. He was undoubtedly active as a Mason in Baltimore, but to what lodge he belonged in that city the writer has not been able to ascertain. He was a Masonic guest of the Grand Lodge at the laying of the corner-stone of Masonic Hall, on St. Paul Street, in 1814.¹⁹¹ Etting was one of the directors of the Baltimore & Ohio Railroad Company at the time it commenced the construction of its road in 1828.¹⁹² He was the first Jew to be elected by the people to office in Maryland. This was in 1826, when he was elected a member of the City Council, of the first branch of which he was chosen President.¹⁹³

VIRGINIA.

In Virginia, Hezekiah Levy is the earliest Jewish name appearing in a list of Masons in that State. He was a member of Fredericksburg Lodge, No. 4, of which George Washington was a member. The lodge was organized in 1752 and became dormant in 1771. Levy's name appears in a list of about 250 members between those dates. The time of his admission is not given.¹⁹⁴

¹⁸⁹ *Procs. Grand Lodge of Maryland for 1803.*

¹⁹⁰ *Centenary of Concordia Lodge, No. 13, of Baltimore, organized in 1793, Balto., 1894.*

¹⁹¹ Schultz, *supra*, Vol. II, p. 192.

¹⁹² *Niles' Register*, Vol. XXXIV, p. 318.

¹⁹³ *Id.*, Vol. XXXI, p. 102. Cf. Markens, *supra*, pp. 100 and 94.

¹⁹⁴ S. J. Quinn, *Historical Sketch of Fredericksburg Lodge, No. 4, in which George Washington was made a Mason, and in which*

Joseph Myers, or Joseph M. Myers, noted herein under Maryland, shortly afterwards removed to Richmond, where he settled in business. He there conferred the degrees of the Scottish Rite upon Masons whom he deemed worthy.¹⁰⁵

Abraham Forst, already referred to under Pennsylvania, and to be referred to under South Carolina, was Deputy Inspector General of Masonry for Virginia, but the records do not disclose what he did in that State with reference to the Scottish Rite, the introduction of which he was to further.

he held his membership for life, Fredericksburg, Va., 1890. Efforts to find some reference to him in works treating of Fredericksburg or Virginia, have not met with success. An Ezekiel Levy is mentioned as a vestryman in the Protestant Episcopal Church in Williamsburg, Va., between 1787 and 1802. Bishop Meade, *The Old Churches, Ministers and Families of Virginia*, Vol. II, p. 176. He may have been the sinner in Israel mentioned by Rev. S. Morais, *Publications of the American Jewish Historical Society*, No. 1, p. 18, as shaving on a Sabbath in Baltimore in 1782. An Ezekiel Levy has already been noted as a Mason in Philadelphia in 1781, and is possibly the Hezekiah of Virginia. It is somewhat unusual to find a Levy noted as a Christian, and we may assume that Ezekiel Levy became a convert, and Hezekiah Levy, in the absence of testimony to the contrary, was a true believer in the ancient faith. Hezekiah Levy may have been a descendant of John Levy to whom 200 acres of land upon the main branch of Powells Creek, in James City County, were patented in 1648 during the regal government. See *Williams and Mary Quarterly* for 1901-1902, Vol. X, p. 95.

¹⁰⁵ John Dove, *Text Book of Royal Arch Masons*, for 1853, p. 91. Among those who received those degrees from him was Rev. John Dove, a non-Jew, who was Grand Secretary of the Grand Chapter of Virginia for more than 50 years. Dove refers to his acquaintanceship with Myers from whom, he adds, he acquired knowledge of the principles and practice of Masonry, and says it was fortunate for Masonry that both Da Costa and Myers, who had been appointed through Frederick the Second on the mission of Masonic propagandism in America, "were Israelites and well-educated men." John Dove, *History of the Grand Lodge of Va.*, Richmond, 1854, p. 59.

The printed Virginia records here are fuller as to the Jewish members in the early Masonic lodges than those of other States, though further information could no doubt be obtained in Richmond.

Nearly all of those who we know were members of the Beth Shalome Congregation of Richmond in 1791 were Masons, as will be seen on comparison with the list below.¹⁹⁶

The following is a list arranged in alphabetical order of Jewish Masons who are known to have been members of Virginia lodges between 1785 and 1810, with the names of the lodges to which they belonged, and dates between which they are noted in the printed proceedings as members.¹⁹⁷

Charles Z. Abrahams, Jerusalem Chapter, No. 54, Richmond, in 1810, Past Master, at Grand Lodge meeting in 1819, and was Grand Master of the 3d Veil of the Grand Chapter of Royal Arch Masons in 1820, according to Dove's *Text Book* for 1853.

Lewis Barnett, Winchester Hiram Lodge, No. 21, Winchester, in 1808.

Simon Z. Block, Richmond Randolph Lodge, No. 19, Richmond, from 1805 to 1808.

William Block, Richmond Randolph Lodge, No. 19, Richmond, 1804 to 1805.

Isaac Burres, Marshall Lodge, No. 39, Lynchburg, 1800; Richmond Lodge, No. 10, Richmond, 1802 and 1803.

Abraham N. Cardozo, Richmond Lodge, No. 10, Richmond, 1797 to 1800; Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1800 to 1805.

¹⁹⁶ The names of these members are given in "The Jews of Richmond," by Jacob Ezekiel, *Publications of the American Jewish Historical Society*, No. 4, p. 21; and by Markens, in *The Hebrews in America*, p. 83.

¹⁹⁷ See *Reprint of Proceedings of the Grand Lodge of Virginia, 1777-1823*, and original issues of yearly proceedings of the Grand Lodge between 1791 and 1810. In 1799 the lists of members of all the lodges are first given, but names can be gathered in previous years from notes of attendance at Grand Lodge meetings. See also Charles P. Rady, *History of Richmond Randolph Lodge, No. 19, Richmond, 1888*.

Israel I. Cohen, Richmond Lodge, No. 10, Richmond, 1793 to 1800; St. John's Lodge, No. 30, Richmond, 1800.

Jacob I. Cohen, at Grand Lodge in 1792; Richmond Lodge, No. 10, Richmond, in 1795; Georgetown Lodge, No. 46, in 1798; Richmond Lodge, No. 10, Richmond, 1798 to 1805.

Myer M. Cohen, Richmond Randolph Lodge, No. 19, Richmond, 1794 to 1799. Master, October 1795 to June 1796. At Grand Lodge meetings. Death reported in 1799.

Joseph Darmstadt, Richmond Lodge, No. 10, Richmond, 1787 to 1810. Grand Treasurer of Grand Lodge, 1794 to 1807. In 1792 and 1793 Deputy Grand Master *pro tem*.

Isaac Delion, Richmond Lodge, No. 10, Richmond, 1800 to 1805.

Lyon Elcan, noted as withdrawn from Richmond Randolph Lodge, No. 19, in 1797.

Marcus Elcan [Elkan or Elkin], Richmond Randolph Lodge, No. 19, Richmond, 1787 to 1797, when he withdrew; was at Grand Lodge meeting in 1785.

Gersham Galutha, Petersburg Lodge, No. 15, Petersburg, 1803.

Michael Garber, Sen. (?), Staunton Lodge, No. 13, Staunton, 1800 to 1805.

Michael Garber, Jun. (?), Staunton Lodge, No. 13, Staunton, 1800 to 1805.

David Greiner (?), Staunton Lodge, No. 13, Staunton, 1802.

Isaac Hays, Staunton Lodge, No. 13, Staunton, 1803. Death reported in 1805.

Joseph Hays, Abingdon Lodge, No. 48, Abingdon, 1800.

Isaac Henry, Naphtali Lodge, No. 56, Norfolk, 1800 to 1802; Salem Lodge, No. 81, Salem, Fauquier Co., 1807.

David Isaacs, Door to Virtue Lodge, No. 44, Charlottesville, 1794 to 1806.

Joseph Israel, Naphtali Lodge, No. 56, Norfolk, 1800 to 1802.

Benjamin Jacobs, Norfolk Lodge, No. 1, Norfolk, 1802.

Solomon Jacobs, Richmond Randolph Lodge, No. 19, Richmond, 1798 to 1827. Master, 1804 to 1807. Grand Master of Grand Lodge, 1810 to 1813.

Lazarus Joseph, Richmond Randolph Lodge, No. 19, Richmond, 1805.

Isaac H. Judah, Richmond Lodge, No. 10, Richmond, 1794 to 1805.

Marcus Levi, Richmond Randolph Lodge, No. 19, Richmond, 1810.

A. S. Levy, visitor at Grand Lodge, from Stanvasdegoed Lodge, Surinam, 1810.

Jacob Lyon, Richmond Lodge, No. 10, Richmond, 1808 to 1809.

Hyman Marks, at Grand Lodge as visitor from Lodge No. 19, of Pennsylvania, Dec. 11, 1804.

Mordecai Marks, Richmond Lodge, No. 10, Richmond, 1809 to 1810.

Solomon Marks, Jr., Naphtali Lodge, No. 56, Norfolk, 1804.

Solomon Marx, Richmond Randolph Lodge, No. 19, Richmond, 1795.

Isaac Miller, Door to Virtue Lodge, No. 44, Charlottesville, 1799 to 1800.

Isaac Mordecai, Richmond Lodge, No. 10, Richmond, 1792 to 1799; Scottsville Lodge, No. 20, 1799.

Mordecai M. Mordecai, Richmond Lodge, No. 10, Richmond, 1792 to 1797; Frederick Argyle Lodge, No. 10, 1797. Grand Treasurer, *pro tem.*, 1792.

Joseph A. Myers, Richmond Lodge, No. 10, Richmond, 1787 to 1799; Jerusalem Lodge, No. 54, Richmond, 1800 to 1805; Richmond Randolph Lodge, No. 19, Richmond, 1802 to 1827. Master of Lodge No. 19, in 1819.

Michael Myers, Richmond Lodge, No. 10, Richmond, 1802 to 1805.

Philip Myers, Fredericksburg American Lodge, Fredericksburg, 1805.

Samuel Myers, Honorary Member of Charleston, S. C., Lodge of Perfection, in 1802; Jerusalem Lodge, No. 54, Richmond, 1805. Death reported in 1805.

Joseph Ober, Norfolk Lodge, No. 1, Norfolk, 1802.

Solomon Raphael, Richmond Randolph Lodge, No. 19, Richmond, 1800 to 1810. Frequent attendant at Grand Lodge meetings.

David Rattsay, Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1810.

Zalma Rehine, Richmond Lodge, No. 10, 1798 to 1799; reported as having removed from that lodge in 1799, and in 1806 as present at Grand Lodge meeting as representative of that lodge.

Isaac Salle, Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1800 to 1803.

Joseph Samuel, Norfolk Lodge, No. 1, Norfolk, 1800 to 1802.

Benjamin Seixas, Richmond Randolph Lodge, No. 19, 1805 to 1807.

Isaac B. Seixas and Isaac V. Seixas, visitors at Grand Lodge, from New York, 1809 and 1810.

Benjamin Wolfe, St. John's Lodge, No. 30, Richmond, 1792; Richmond Randolph Lodge, No. 19, 1795; reported removed from Lodge No. 19, in 1799; Richmond Lodge, No. 10, Richmond, 1800; suspension from Grand Lodge of Maryland notified to Grand Lodge of Virginia, 1800; Naphtali Lodge, No. 56, Norfolk, 1800; Jerusalem Lodge, No. 54, Richmond, 1802.

Jacob Wolfe, Lodge No. 37, 1808.

Lewis Wolfe, Lodge No. 21, 1808.

Of Richmond Lodge, No. 10, Edmund Randolph, Governor of Virginia, and also John Marshall, who later was Chief Justice of the Supreme Court of the United States, were members. Each was a Grand Master of the Grand Lodge of Virginia.

Alexander Yuille was a member of Richmond Lodge, No. 10, in 1789, and was Grand Deacon in 1792. His name is suggested as possibly Jewish. He appears as one of the members of the Amicable Society of Richmond in 1789, the name being then spelled Youille.¹⁹⁸

William Urie appears as Grand Tiler in 1788.¹⁹⁹

David May, in 1788, was authorized to constitute Washington Lodge, No. 26, to continue for one year. James Barnet was to be one of its members.²⁰⁰

Zachariah Vowles (?) was at a Grand Lodge meeting in 1798.²⁰¹

Myer Pollax had his application for membership rejected in 1807.^{201a} He may be identical with Myer Pollack, of Newport, mentioned by Mr. Kohler²⁰² and by George A. Kohut.²⁰³

¹⁹⁸ Samuel Mordecai, *Richmond in By-gone Days*, 2d ed., Richmond, 1860, p. 256.

¹⁹⁹ *Procs. Va. Grand Lodge*, 1788.

²⁰⁰ *Id.*, for 1788.

²⁰¹ *Id.*, for 1798.

^{201a} *Id.*, for 1807.

²⁰² *Publications of the American Jewish Historical Society*, No. 6, p. 73.

²⁰³ *Ezra Stiles and the Jews*, p. 45.

Isaac Henry, mentioned as of Naphtali Lodge, of Norfolk, 1800 to 1802, is named in a list of addressees of letters remaining unclaimed at the Washington post-office on July 1, 1804, the letter for him being addressed in care of Isaac Polock.²⁰⁴

Marcus Elcan, whose name in the proceedings is also spelled Elkan and Elkin, appears as the earliest member in the above list of Virginia Masons, being noted as attending a Grand Lodge meeting in 1785. He was an active attendant at many of the meetings. He was a member of the Philadelphia Congregation in 1782.²⁰⁵ He was dead in 1816, in which year it was said of him that he had been for many years President of the Richmond Congregation Beth Shalome.²⁰⁶ Whether he was President in 1790 when Washington was addressed by the various Jewish congregations does not appear, but as he ceased being noted as present at lodge meetings after 1797 we may, in the absence of the congregation's records, infer that he was President in 1790.

Joseph Darmstadt is next in order of early Jewish Masons in Virginia. His name is first mentioned in 1786. Its spelling in the records varies at different meetings, appearing as Darmsdat, Darmsdadt, Darmsdaat, Darmsdatt, Darmstat, Darmstatt, Darmstaat, Darmstadt, and Darmstaadt. It is signed at two meetings in 1792, as Deputy Grand Master *pro tem.*, Darmsdaat and Darmstaadt, and in 1795, as Chairman of a committee, Darmsdatt. Before 1795 he filled temporarily in the Grand Lodge the offices of Grand Sword Bearer, Junior Grand Deacon, Senior Grand Warden, and Deputy Grand Master. From 1794 to 1807 he was Grand Treasurer of the Grand Lodge. In 1804 he was the subject of a reprimand by the Grand Lodge for aspersing the character of some of the

²⁰⁴ *National Intelligencer*, July 9, 1804.

²⁰⁵ Morais, *The Jews of Phila.*, p. 16.

²⁰⁶ *Publications of the American Jewish Historical Society*, No. 4, p. 25.

members of Richmond Lodge, No. 10, who had a controversy with him regarding the amount claimed by him from that lodge, the lodge being at the same time ordered to pay him a balance found to be due to him according to the report of a committee of investigation. He continued to hold the office of Grand Treasurer for three years longer, retiring at his own request in December, 1807.²⁰⁷

He is noted as one of the visiting brethren at the organization of Richmond Randolph Lodge, No. 19, in December, 1787, and as having advanced that lodge and Richmond Lodge, No. 10, in 1788, the sum of £247 to prevent a sale of the lodge building on a claim for the balance due for its construction. That building, erected in 1785, is still in existence, and is claimed to be the oldest Masonic edifice in America. A question of title to the property arose in 1792, and in a suit in chancery a decree was entered requiring the execution of a deed to trustees for both lodges, and among those named as such trustees were Joseph "Darmsdat" and Jacob L. Cohen. The Jacob L. Cohen there mentioned may be the Jacob I. Cohen herein noted as a prominent Mason connected with Richmond Lodge, No. 10.²⁰⁸

Darmstadt was a member of the Beth Shalome Congregation of Richmond in 1791.²⁰⁹

²⁰⁷ *Procs. Grand Lodge of Virginia*, reprint, 1777-1823.

²⁰⁸ Rady, *History of Richmond Randolph Lodge, No. 19, supra*, pp. 2, 6, and 7.

²⁰⁹ *Publications of the American Jewish Historical Society*, No. 4, p. 21. A sketch of him appears in Samuel Mordecai's book, *Richmond in By-gone Days*, 2d ed., Richmond, 1860, p. 147. Samuel Mordecai was a son of Jacob Mordecai, of Warrenton, N. C., to whom reference as a Mason will be made in treating of North Carolina. That writer says, among other things, that Darmstadt was, as his name implies, a Hessian, who came to this country as a sutler with the troops that were sold by their prince at so much per head to fight the battles of despotism. On his arrival he renounced his foreign allegiance and established himself shortly afterwards at Richmond.

He is noted²¹⁰ as a member of the Amicable Society of Richmond in 1789. Its object was to relieve strangers and wayfarers in distress for whom the law made no provision. His name also appears, printed as J. Darmsdale,²¹¹ among the signers of a petition to the president and directors of the Bank of the United States for the establishment of a branch bank in Richmond.

Israel J. Cohen was another signer of this petition. His name also appears as one of the subscribers for the shares of the Academy of Arts and Sciences of the United States of America, established at Richmond in 1786.²¹² The firm of Cohen & Isaacs also appears as subscribers, as also Benjamin Lewis and Barnet Price. Cohen is said to have come to Richmond after the Revolution, and to have died in 1803.²¹³

Jacob I. Cohen, an elder brother, who appears to have been an active attendant at lodge meetings, was first at Lancaster, Pa., and Charleston, S. C., before coming to Richmond. He took part in the Revolution, serving under Moultrie and Lincoln. After being honorably discharged he settled at Richmond, where he became a successful merchant and afterwards a banker, rendering important services to the young Republic. Frequent references to him are to be found in the Madison papers. He was a magistrate and member of the City Council of Richmond,²¹⁴ and was also Recorder of that city.^{214a}

Myer M. Cohen has been mentioned under Pennsylvania as an active member of the Sublime Lodge of Perfection, and as a member of the Philadelphia Congregation Mikve Israel in

²¹⁰ *Id.*, p. 255.

²¹¹ *Virginia Magazine of History and Biography*, 1900-1901, Vol. VIII, pp. 291-295.

²¹² S. Mordecai, *supra*, p. 206.

²¹³ Markens, *The Hebrews in America*, p. 86.

²¹⁴ *Id.*, pp. 85-87.

^{214a} *Publications of the American Jewish Historical Society*, No. 12, p. 164.

1782. He was a Senior Warden of Richmond Randolph Lodge in 1795, and on the death of the Master succeeded him. He held the office of Master from October 6, 1795, to June 26, 1796. He died in 1799.²¹⁵ He is mentioned by Rev. George A. Kohut in connection with a Prayer Book presented by him to Isaac H. Judah, at Richmond, in September, 1797.²¹⁶

Isaac H. Judah was a frequent attendant at Grand Lodge meetings. He was Reader in the Beth Shalom Congregation.²¹⁷

Isaac B. Seixas was Reader in the same congregation, after Judah's death.^{217a} He appears to have been still in Richmond when Isaac Leeser arrived there in 1824.²¹⁸

Zalma Rehine was Grand Master *pro tem.* of the 4th Veil of the Grand Royal Arch Chapter of Virginia in 1808.²¹⁹ He was a storekeeper and the uncle of Isaac Leeser.²²⁰ He was still a resident of Richmond in 1824,²²¹ and apparently as late as 1829.²²² Rehine was later a resident of Baltimore.

Mordecai M. Mordecai is mentioned by Morais²²³ as a Minister, and also by Dr. S. Morais²²⁴ as a member of the Philadelphia Congregation Mikve Israel in 1782, and as writing a letter of appeal to the Jews of Surinam for funds to aid in building the synagogue. In 1792 he is noted at Grand Lodge

²¹⁵ *History of Richmond Randolph Lodge, No. 19, supra*, p. 14.

²¹⁶ *Publications of the American Jewish Historical Society*, No. 3, p. 120.

²¹⁷ *Id.*, No. 4, p. 22.

^{217a} Markens, *supra*, p. 84.

²¹⁸ H. S. Morais, *Eminent Israelites of the Nineteenth Century*, N. Y., 1880, p. 196.

²¹⁹ Dove's *Text-Book of R. A. M. of Va. for 1853*, p. 128.

²²⁰ Markens, *supra*, p. 85.

²²¹ Morais, *supra*, p. 196.

²²² See Isaac Leeser's *The Jews and the Mosaic Law*, 1833, Preface.

²²³ *The Jews of Phila.*, pp. 29 and 290.

²²⁴ *Publications of the American Jewish Historical Society*, No. 1, p. 18.

meetings as Junior Grand Deacon *pro tem.* and Grand Treasurer *pro tem.*

Solomon Jacobs was a very active member of the Grand Lodge and held various offices in it. In 1810 he was elected Grand Master, and was again elected in 1811 and 1812, serving until 1813. A fine steel engraving of him as Grand Master in 1813 appears in the printed Grand Lodge proceedings.²²⁵

He was Master of Richmond Randolph Lodge, No. 19, from 1804 to 1807, and was one of the members attending at the reception to Lafayette at Richmond on his visit to that city on October 30, 1824. Lafayette was then made honorary member of the lodge.²²⁶

Jacobs was President of the Beth Shalome Congregation of Richmond.²²⁷

²²⁵ Reprint of *Proceedings of the Grand Lodge of Virginia, 1777-1823*, p. 409. Rev. John Dove, *The Grand Lodge of Virginia*, p. 71, speaks of Jacobs as Past Master of Richmond Randolph Lodge, No. 19, and as having presided over the Grand Lodge of Virginia from 1810 to 1813, and as "a well-educated Israelite, and a man of high standing in the community as well as with the Fraternity."

²²⁶ Rady, *supra*, pp. 19, 27.

²²⁷ Markens, *The Hebrews in America*, p. 87. He is said to have been for ten successive years Mayor of Richmond. (Lewis Abraham, "The Jewish American as a Politician," *American Jews' Annual for 1888*, p. 104.) This last statement cannot be verified other than through a doubtful reference to his incumbency of that office found in an English publication relating to the Jews, written about 1830, and giving "a list of some persons who hold or have held office in the United States of America." Among the names there mentioned is "Jacobs, Mayor of Richmond, Virginia." (See *Publications of the American Jewish Historical Society*, No. 18, p. 210.) The inscription on Jacobs' tombstone at Richmond says that he died at the age of 52 years, on the 12th of Cheshvan, 5588, corresponding to November 3, 1827, and that he was called to offices of distinction in the municipality and other corporate institutions, and discharged his duty with firmness and ability. For this last information thanks are due to the kindness of Mr. Isaac Markens

Solomon Raphael, Mordecai Marks, and Joseph A. Myers were active members and frequent attendants at Grand Lodge meetings. Their names occur in connection with the great fire in Richmond in 1811. Joseph A. Myers was one of a committee appointed to ascertain the names of the dead and missing, and among those reported by that committee were Solomon Raphael's wife Charlotte and Mordecai Marks' wife Cyprian, and also Joseph Jacobs and Barach Judah's child.²²⁸

Mordecai Marks was probably the "Marks, Recorder of Virginia," mentioned in the English publication already referred to.²²⁹

Joseph A. Myers also was an active member of Richmond Randolph Lodge, No. 19. His name is noted in 1787 as one from whom a petition was received by that lodge shortly after its organization. Presumably he was then a member of Richmond Lodge, No. 10, which he is noted as representing at Grand Lodge meetings. He was Master of Richmond Randolph Lodge, No. 19, from June to September, 1819. With Solomon Jacobs and others he was one of the attendants at the reception to Lafayette in 1824. He died September 29, 1827. His son, Joseph Albert Myers, was Master of the Lodge from 1830 to 1832, and died in 1834.²³⁰ Joseph A. Myers is mentioned as a member of the Philadelphia Congregation Mikve Israel in 1782,²³¹ though his name does not appear in the list of members of the Richmond Congregation in 1791. He was probably related to the Joseph M. Myers noted

and his Richmond correspondent who examined the tombstone. The Richmond directory for 1819, the first issued, mentioned Jacobs' name as Recorder, among the officers of the municipal government. This book is in the Library of Congress.

²²⁸ See *A Particular Account of the Dreadful Fire at Richmond*, December 26, 1811, Baltimore, 1812; at Lenox Library.

²²⁹ See *Publications of the American Jewish Historical Society*, No. 18, p. 210.

²³⁰ Rady, *supra*, pp. 2, 3, 27, 54.

²³¹ Morais, *The Jews of Phila.*, p. 16.

as a member of the Sublime Lodge of Perfection of Philadelphia in 1781.

David Isaacs, of Door to Virtue Lodge, No. 44, Charlottesville, was the son of Isaiah Isaacs who died in Charlottesville in 1806, leaving six children, Francis, Isaiah, Henrietta, David, Martha, and Hays. They, for the most part, removed to Richmond. David remained in Charlottesville, and was one of its merchants in the decade of 1820 and died in 1837.²³²

Isaiah Isaacs has just been mentioned twice, once as father and once as brother of David. The father was probably the member of the Beth Shalome Congregation of Richmond who in 1791 sold part of his land in that city to the congregation for cemetery purposes.²³³ He is probably identical with the Isaiah Isaacs mentioned as among those who fought in the Revolution.²³⁴

David Isaacs is also mentioned as a member of the Richmond Congregation Beth Shalome in 1791.²³⁵

Joseph Israel, of Naphtali Lodge, No. 56, Norfolk, may have been a descendant of Michael Israel who patented 80 acres of land in North Garden, near Stockton's Thoroughfare, Albemarle County, in 1757, and who bought, in 1772, 300 acres in Mechum's River, in the same section, which he sold in 1779.²³⁶ The name of the pass known as Stockton's Thoroughfare was changed to Israel's Gap. Michael Israel belonged to the Albemarle Company of Militia in actual service for the protection of the frontier against the Indians in 1758.²³⁷

²³² Rev. Edgar Woods, *Albemarle County in Virginia*, Charlottesville, Va., 1901, pp. 359-360.

²³³ Markens, *The Hebrews in America*, p. 84.

²³⁴ *Publications of the American Jewish Historical Society*, No. 4, p. 96; No. 12, p. 50.

²³⁵ Markens, *The Hebrews in America*, p. 84.

²³⁶ Rev. Edgar Woods, *supra*, p. 359.

²³⁷ *Id.*, p. 363. Joseph Israel is mentioned by Wolf, *supra*, as having volunteered during the Revolution, and may have been

Benjamin Wolfe was an active member of the Order. The first record of him is in 1792.²³⁸ The Grand Lodge then, on Wolfe's appeal, sustained the Master of Richmond Lodge, No. 10, in revoking a dispensation to initiate Wolfe after his rejection by the votes of two brethren who were alleged to have acted from private pique, it having been represented to the Master that Wolfe was an exceptionable character and would be obnoxious to his fellow members. Wolfe, however, seems after this to have been a member of Richmond Lodge, No. 10, being noted as a visitor from it to the Grand Lodge in 1795, and as a member of it in 1800. He also appears to have been a member of other lodges in 1802 and 1803. He was a member of the Common Council of Richmond in 1816.²³⁹ Wolfe has been mentioned as a member of a Baltimore lodge in 1787.

Hyman Isaac Long is mentioned in the Grand Lodge proceedings for 1795 in connection with a petition stating his deplorable condition. An appropriation of sixty dollars was made for him. He has been mentioned as having presented a similar petition to the New York Grand Lodge. He was one of the Deputy Inspectors General for Jamaica, and had been appointed by Moses Cohen, who had been appointed by B. M. Spitzer. He will be referred to again under South Carolina.

Benjamin Seixas, noted as of Richmond Randolph Lodge, No. 19, was a son of Moses Seixas, of Newport,²⁴⁰ and not the Benjamin Seixas mentioned as Treasurer in 1782 of the Phila-

related to Isaac Israel whose military record Wolf gives, and who is elsewhere named as Captain of the 8th Virginia Regiment among the Albemarle County soldiers of the Revolution. Woods, *supra*.

²³⁸ *Procs. Gr. Lodge of Va.*, for Oct. 30, 1792.

²³⁹ *Publications of the American Jewish Historical Society*, No. 4, p. 25, where other particulars about him are given.

²⁴⁰ *Id.*, No. 4, p. 204.

delphia Congregation Mikve Israel,²⁴¹ and already noted under Pennsylvania.²⁴²

Samuel Myers has been referred to in treating of Pennsylvania as present at a meeting of the Sublime Lodge of Perfection in Philadelphia in 1781, as Deputy Inspector of Masonry for the Leeward Islands, and as of the Philadelphia congregation in 1782. In 1802 he is described as a native of New York, but a merchant of Virginia.²⁴³ He married Judith Hays, a daughter of Moses M. Hays, of Boston, on September 27, 1796, being at that time of Petersburg, Va.²⁴⁴

Samuel Myers is probably the one mentioned in a facsimile reprint of the first New York City Directory, for 1786, published by David Franks, in which, specially prepared for the reprint, are compiled from the newspapers of the day, "Annals of City for 1786." Under date of January 7, the following reference to him occurs:

The partnership of Isaac Moses, Samuel Myers, and Moses Myers under the firm name of Isaac Moses & Co., late of Phil. and now of New York is dissolved. Likewise the co-partnership of Samuel Myers, Moses Myers, and Isaac Myers under the firm name of Samuel & Moses Myers, formerly of St. Eustatia and late of Amsterdam.

This indicates why Samuel Myers, in 1781, appears as Deputy Inspector of Masonry for the Leeward Islands.²⁴⁵

²⁴¹ *Id.*, No. 2, p. 57.

²⁴² *Ante*, notes 143, 144.

²⁴³ Mackey and Singleton, *History of Freemasonry*, *supra*, Vol. VII, p. 1821.

²⁴⁴ *Newport Mercury*, Notices of Marriages and Deaths before 1800, reprinted between July 8, 1899, and February 3, 1900. Mounted clippings at Lenox Library. See also Mason's *Reminiscences of Newport*. Sally, another daughter of Hays, was married to M. M. Myers, of Petersburg, Va., September 27, 1796.

²⁴⁵ Samuel Myers was probably identical with the Samuel Myers mentioned in a late biographical work. (*Eminent and Representative Men of Virginia and the District of Columbia, of the Nine-*

David Rattsay, mentioned as of Manchester Lodge, may have been related to Ratse Seixas, who was a member of the Beth Elohim Congregation of Charleston, S. C., in 1803.²⁴⁶

Hyman Marks must have been a well-known resident of Richmond, as he is mentioned as such in a petition, not dated, of Israelites to the Common Council of that city.²⁴⁷ An engraving of Marks is in the possession of the American Jewish Historical Society.²⁴⁸ He is there spoken of as a merchant of Richmond, and as having afterwards moved to Philadelphia. He died in Philadelphia November 5, 1825.^{248a} He has been mentioned as a visitor at the Grand Lodge from [Montgomery] Lodge No. 19 of Philadelphia.

teenth Century, Madison, Wis., 1893, p. 523. At Lenox Library.) In a sketch of Barton Myers, the statement is made that his paternal grandfather was Samuel Myers, a native of Norfolk and a lawyer by profession, and that a great-great-grandfather was Hyman Myers, born in Amsterdam, Holland, who emigrated to New York City in the early days of the settlement of that place, and became prominently identified with its interests. The latter's son, it is there stated, Moses Myers by name, removed to Norfolk, Virginia, in 1786. This is the date of the dissolution of the partnership of Samuel & Moses Myers, above referred to. There is a conflict in regard to the birth-place of Samuel Myers in this account and in the statement of his nativity in the list to be given of members of the Charleston Lodge of Perfection, but the latter may have been the correct account, being made closer to the date of the birth, while the former followed the residence of the father, and was made long after the event. It is also possible that the reference to Samuel Myers as a lawyer and native of Norfolk may have been to a son of Moses Myers. Moses Myers also had two brothers, John and Myer, who fought in the War of 1812. (*Eminent and Representative Men of Va., supra.*)

²⁴⁶ B. A. Elzas, *History of the Congregation Beth Elohim*.

²⁴⁷ *Publications of the American Jewish Historical Society*, No. 11, p. 72.

²⁴⁸ *Id.*, No. 1, p. 123; No. 6, pp. 153-154. See also Morais, *The Jews of Phila.*, pp. 45, 292.

^{248a} *Id.*, No. 6, p. 110.

Comparing the names of the Masons of Virginia herein given with the names of the Israelites mentioned in the undated petition to the Common Council just referred to, it will be seen that the date of the petition was probably between 1830 and 1835, as those mentioned therein are stated to have been then already dead. Solomon Jacobs, one of those named, died in 1827, and Zalma Rehine, another of those named, was alive in Richmond as late as 1830. The Rev. Mr. Cohen, also named in that petition, was Abraham H. Cohen referred to as Grand Scribe of the Grand Royal Holy Arch of Pennsylvania. He had been a Reader in the Philadelphia Congregation Mikve Israel, and is spoken of by Isaac Leeser as late Reader of the Richmond congregation in 1829.²⁴⁹

NORTH CAROLINA.

In North Carolina we find²⁵⁰ that Jacob Mordecai was Master of Johnston Caswell Lodge, No. 10, of Warrenton, in 1797, 1798, and 1799, and is noted as a member in 1801. An account of him has been written by Gratz Mordecai.²⁵¹

Jacob Gaster and Jacob Hartman, two names possibly Jewish, appear as members of Pansophia Lodge, No. 25, 1797 to 1799. Gaster was a member of the House of Commons for Moore County, North Carolina, between 1796 and 1815, and of the Senate in 1806 and 1812.²⁵²

²⁴⁹ See Isaac Leeser, *The Jews and the Mosaic Law*, Preface, Note.

²⁵⁰ *Procs. of the Grand Lodge of N. C.*, 1797-1814.

²⁵¹ *Publications of the American Jewish Historical Society*, No. 6, p. 39. His son, Samuel Mordecai, was the author of *Richmond in By-gone Days*, cited in treating of Virginia. Jacob Mordecai seems to have been in New York in December, 1784, being then noted as a purchaser of forfeited lands of loyalists, belonging to James DeLancey (*Id.*, No. 10, p. 164), and also in 1786 when his name appears in the New York City directory for that year as vendue and commission merchant, 22 Wall Street.

²⁵² John H. Wheeler, *Historical Sketches of North Carolina*, Phila., 1851, Vol. I, p. 273.

Zachariah Hart was a member of Davie Glasgow Lodge, No. 26, Glasgow County, in 1798 and 1799. In the latter year the spelling of the name is Harte.

Abraham Isaacs was a member of St. Tammany Lodge, No. 30, of Wilmington, in 1798. In 1799 he is noted as A. M. Isaacs, Senior Warden.

Aaron Lazarus and M. Levy were also members of St. Tammany Lodge, No. 30, in 1803, J. M. Levy in 1807, and Aaron L. Gomez and Philip Benjamin in 1813 and probably before.

Aaron Lazarus is mentioned as one of the earliest Hebrews to reach Wilmington and as one of the first directors of the Wilmington & Weldon Railroad Company. He was born in Charleston in 1777 and died at Richmond in 1841.²⁵³

Benjamin Jacobs was Tiler in that lodge in 1799, and in 1803 is noted as Junior Warden of St. John's Lodge, No. 1, of Wilmington.

Joseph Jacobs was a member of St. John's Lodge, No. 1, in 1803, Senior Warden in 1807, and still a member in 1812.

Jacob Henry, in 1807, was a member of Taylor Lodge, No. 48, Beaufort County. He was a member of the House of Commons of North Carolina, for Carteret County, in 1808 and 1809. His seat was sought to be vacated on the ground that he "denied the divine authority of the New Testament," but on his appeal to the House he successfully defended his right to it.²⁵⁴

Henry, in 1812, was also a member of St. John's Lodge, No. 3, of Newbern. Other members of that lodge were Abraham Cutten, 1797 to 1799, Samuel Hart and Jacob Sabiston.²⁵⁵

Simon Nathan is not recorded as active in North Carolina, for which State he was, as already noted under Pennsylvania, appointed Deputy Inspector General in 1781.

²⁵³ Markens, *The Hebrews in America*, p. 113.

²⁵⁴ Wheeler's *Historical Sketches of North Carolina*, pp. 74-76. *Publications of the American Jewish Historical Society*, No. 16, article by Leon Hühner.

²⁵⁵ *Procs. Gr. L. of N. C.*, 1797-1814.

SOUTH CAROLINA.

Our earliest reference to a Jewish Mason in South Carolina is to Isaac Da Costa, already referred to. In 1753 he was a member of King Solomon's Lodge, of Charleston, and in 1759 its Treasurer.²⁵⁶

A Sublime Lodge of Perfection was organized by him in Charleston in February, 1783, he being then Deputy Inspector General of Masonry under appointment from Moses M. Hays. At that meeting Moses C. Levy received the degree of Royal Select Master, and was still a member in 1827.²⁵⁷ Da Costa was a merchant and old resident of Charleston, and for years Reader of the Jewish congregation of that city. In 1781, owing to the British occupancy of Charleston,²⁵⁸ he went to Philadelphia and became one of the original members of the Mikve Israel Congregation of that city in 1782.²⁵⁹ In 1783 he returned to Charleston, where he died in November of that year.²⁶⁰ Of him, as of Joseph M. Myers, it was said²⁶¹ that it was fortunate for Masonry that both were Israelites and well-educated men.

On Da Costa's death, Joseph M. Myers was appointed as his successor by Moses M. Hays, thus becoming Deputy Inspector General of Masonry for South Carolina. Reference to him has already been made under Pennsylvania, Maryland, and Virginia.

Myers established a Grand Council of Princes of Jerusalem in Charleston on February 20, 1788.²⁶² With Barend M.

²⁵⁶ See B. A. Elzas, *The Jews of South Carolina*, p. 36.

²⁵⁷ R. F. Gould, *History of Freemasonry*, *supra*, Vol. IV, p. 663; A. G. Mackey, *History of Freemasonry in S. C.*, p. 182; Mackey and Singleton, *History of Freemasonry*, Vol. VII, p. 1846.

²⁵⁸ Elzas, *The Jews of South Carolina*, Pamphlet II, pp. 5-6.

²⁵⁹ Morais, *The Jews of Philadelphia*, p. 15.

²⁶⁰ Elzas, *supra*.

²⁶¹ John Dove, *History of the Grand Lodge of Virginia*, p. 59.

²⁶² *Procs. Supreme Council, A. & A. S. R., Nor. Jur.*, reprint, 1781-1862, p. 6; Mackey and Singleton, *supra*, Vol. VII, p. 1843;

Spitzer, Deputy for Georgia, and Abraham Forst, Deputy for Virginia, he installed the officers. The Rite in South Carolina was only worked at Charleston.²⁰³ Myers shortly afterwards removed from Charleston, and resided at various times at Norfolk, Richmond, and Baltimore, and about 1795 left the country for Europe.²⁰⁴ His name, with Abraham Alexander, Moses Eleazer, and Marcus Lazarus, is mentioned in 1780 in a petition offering allegiance to his Majesty's person and government.²⁰⁵ On August 21, 1791, we find that he delivered an excellent discourse at Charleston at the synagogue in support of a plan for a non-sectarian orphan asylum to be erected by the city.²⁰⁶

Abraham Jacobs, in 1787, was Master of King Solomon's Lodge, of Charleston, and in that year received various degrees in the Sublime Lodge of Perfection up to the Royal Arch. His certificate is signed by Abraham Sasportas, as Grand Master of Ceremonies of the Grand Lodge of Perfection, Knight of the East and Prince of Jerusalem, Prince Mason and Knight of the Sun. It is also signed by Joseph Da Costa, Grand Elect, Perfect and Sublime Mason, Knight of the East and Sublime Grand Secretary. Jacobs afterwards resided in Kingston, Jamaica, and in 1790 was there made a Knight of the Sun at a Consistory presided over by Moses Cohen, who, as already stated, was a Knight of the Sun at the meeting of the Lodge of Perfection in Philadelphia in 1781, and Abraham Forst, already referred to, both acting as Deputy Inspectors General. His certificate as Knight of the Sun is

E. T. Carson, in Yourston edition of R. F. Gould's *History of Freemasonry*, Vol. IV., p. 633.

²⁰³ Mackey and Singleton, *supra*, p. 1846; Mackey, *History of Freemasonry in S. C.*, p. 483.

²⁰⁴ Mackey, *ibid.*

²⁰⁵ *So. Car. Gazette*, Sept. 21, 1780, cited in Elzas' *Jews of South Carolina*, Pamphlet III, p. 19.

²⁰⁶ *Charleston Year Book*, for 1883, p. 306.

signed by Moses Cohen, and also by A. M. Bonito as Keeper of the Seals *pro tem.*, and Jacob Delion as Grand Secretary *pro tem.* Jacobs left Kingston for Georgia in 1790, his certificate giving him authority to promote the interests of the craft there.²⁶⁷ We shall meet him again in that State. He has already been noted under New York.

Barend (or Barnard) M. Spitzer who had been commissioned by Moses M. Hays, June 25, 1781, seems to have commissioned Moses Cohen as Deputy Inspector General in January, 1784, and Cohen commissioned Hyman Isaac Long as Deputy Inspector General January 11, 1795.²⁶⁸ Spitzer was a resident of Charleston between 1770 and 1782,²⁶⁹ a member of the Mikve Israel Congregation of Philadelphia in 1782,²⁷⁰ and was again in Charleston in 1784, when he left for the West Indies.²⁷¹ He died in 1796.²⁷²

Hyman Isaac Long, on March 13, 1796, constituted a Grand Consistory of Sublime Princes of the Royal Secret in the hall of La Candeur Lodge, No. 12, of Charleston.²⁷³ He has already been mentioned under New York and Virginia. Israel Myers, from 1788 to 1802, was Grand Tiler of the Grand Lodge of Ancient York Masons, and Alexander Alexander was Secretary from 1788 to 1800.²⁷⁴

²⁶⁷ Register of Abraham Jacobs, Document No. 15, p. 103, in Folger, *supra*.

²⁶⁸ *Statutes and Regulations, &c., of the A. & A. S. R.*, prepared by the Supreme Council, 33d Degree of the U. S. A., McCoy & Sickles, N. Y., 1862.

²⁶⁹ Elzas, *The Jews of South Carolina*, Pamphlet II, p. 3.

²⁷⁰ Morais, *The Jews of Phila.*, p. 15.

²⁷¹ Elzas, *supra*.

²⁷² Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d ed., 1881, p. 38.

²⁷³ Mackey, *History of Freemasonry in S. C.*, p. 496.

²⁷⁴ *Ibid.*, p. 5; and *Ahiman Rezon*, by Frederick Dalcho, Charleston, 1807. It is doubtful that Alexander was a Jew.

Masonry and the synagogue were connected in 1793 at the laying of the corner-stone of the new synagogue of the Beth Elohim Congregation on September 14 of that year.²⁷⁵ The committee of arrangements consisted of Daniel Hart, Gershom Cohen, and Moses C. Levy. The ceremony, according to the glowing report of this committee to the vestry, "was conducted by the rules and regulations of the ancient and honorable fraternity of Freemasons."²⁷⁶

The building was completed in 1794, and at the consecration in that year Governor William Moultrie and numerous civil and military dignitaries were present. It may be inferred, in the absence of records, that Governor Moultrie was a Mason, as a near kinsman of his, Dr. James Moultrie, was prominent in the Order in South Carolina, being one of the Sovereign Grand Inspectors General for that State on the establishment of the Supreme Council for the Southern Jurisdiction in 1801, and a Mason for many years before. Reference will now be made to this Council, which has played an important part in the history of Masonry, and which, at its organization, included a number of Jews.

The Supreme Council of the 33d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, said to be the first Supreme Council known, and superseding all previous analogous organizations, being, it is also said, a transformation of the former Rite of Perfection or Ancient Accepted Rite, was

²⁷⁵ Nathaniel Levin, "The Congregation Beth Elohim," *Charleston Year Book*, 1883, p. 307.

²⁷⁶ A. E. Frankland, "Fragments of History," *American Jews' Annual for 1889*, p. 17. The eight marble stones were laid by the following members of the congregation: Israel Joseph, Philip Hart, Lyon Moses, Isaac Moses, Emanuel Abrahams, Mark Tongues, Hart Moses, and Abraham Moses, all of whom, judging from the account, and in the absence of Masonic records of the time, may have been Masons. (*Charleston Year Book*, 1883, pp. 306-307. Cf. Markens, *supra*, p. 55.) Isaac Moses we have seen to be one in New York.

organized at Charleston, on May 30, 1801, by John Mitchell, Frederick Dalcho, Emanuel DeLaMotta, Abraham Alexander, Major T. B. Bowen, and Israel Delieben. A list exists of the officers composing this Council in 1802, and also of the officers and members of the different sections or divisions of the degrees of the Scottish Rite in that year.²⁷⁷

Many Jewish names appear in this list, as also many non-Jewish, prominent in South Carolina affairs. The list gives the officers and members in 1802 of (1) the Sublime Grand Lodge of Perfection in South Carolina, which had been established in 1783; (2) of the Council of the Princes of Jerusalem in South Carolina; (3) of the Sovereign Chapter of the Rose-Croix de Heroden, or Heredom, in South Carolina; (4) of the Grand Consistory of Princes of the Royal Secret in South Carolina; and (5) of the Supreme Council of Grand Inspectors General of the 33d Degree in South Carolina. It also gives the age, occupation, and nativity of the officers and members, in 1802, of the Grand Lodge of Perfection which had been established in Charleston in 1783.

The Jewish names have here been arranged in alphabetical order, giving to each his rank. The titles will be better understood by reference to what has been said of the degrees in treating of Massachusetts.

Abraham Alexander, Grand Secretary of the Sovereign Chapter of Rose-Croix; K. D. in the Grand Council of the Princes of Jerusalem; Grand Secretary of the Grand Consistory of Princes of the Royal Secret; and Illustrious Secretary General of the H. Empire, in the Supreme Council of Grand Inspectors General of the 33d Degree.

William Alexander, native of Charleston, factor, aged 26 years, Secret Master, in the Sublime Grand Lodge of Perfection.

Isaac Canter, native of Santa Croix, factor, aged 33 years, Knight of the East, in the Sublime Grand Lodge of Perfection.

Emanuel Cantor, native of Santa Croix, merchant, aged 30 years, Intimate Secretary, in the Sublime Grand Lodge of Perfection.

Emanuel DeLaMotta, native of Santa Croix, commission merchant and auctioneer, aged 42 years, K. H.-P. R. S., Sovereign Grand Inspector General of the 33d Degree and Illustrious Treas-

²⁷⁷ Mackey and Singleton, *supra*, Vol. VII, pp. 1820, 1821 *et seq.*

urer General of the H. Empire, in the Sublime Grand Lodge of Perfection; Grand Treasurer of the Sovereign Chapter of the Rose-Croix de Heredom; Grand Treasurer of the Grand Consistory of Princes of Jerusalem; and Illustrious Treasurer General of the H. Empire in the Supreme Council of Grand Inspectors General of the 33d Degree.

Jacob Deleon, native of Jamica, commission merchant and auctioneer, aged 38 years, Intendant of the Building, in the Sublime Grand Lodge of Perfection.

Israel Delieben, native of Bohemia, commission merchant, aged 60 years, K. H.-P. R. S., Sovereign Grand Inspector General of the 33d Degree; Grand Treasurer of the Grand Council of Princes of Jerusalem; Keeper of the Seals and Archives of the Grand Consistory of Princes of the Royal Secret; and Sovereign Grand Inspector General of the Supreme Council of Grand Inspectors General of the 33d Degree.

Morris Goldsmith, native of London, merchant, aged 21 years, Secret Master, in the Sublime Grand Lodge of Perfection.

Solomon Harby, native of London, commission merchant and auctioneer, aged 40 years, K. H.-P. R. S., in the Sublime Grand Lodge of Perfection; Grand Orator and Keeper of the Seals of the Grand Council of Princes of Jerusalem; and member of the Grand Consistory of Princes of the Royal Secret.

Moses Michael Hays [spelled Hayes], native of [place blank], merchant, of Boston, K. H.-P. R. S., honorary member in the Sublime Grand Lodge of Perfection.

David Labat, native of Hamburg, storekeeper, aged 42 years, member of the Sublime Grand Lodge of Perfection.

Moses C. Levy, member of the Grand Consistory of Princes of the Royal Secret, and Sovereign Grand Inspector General in the Supreme Council of Grand Inspectors General of the 33d Degree.

Samuel Myers, native of New York, merchant, of Virginia, aged 43 years, K. H.-P. R. S., honorary member, in the Sublime Grand Lodge of Perfection.

Abraham Sasportas, native of Bordeaux, merchant, aged 56 years, Knight of the Sun, in the Sublime Grand Lodge of Perfection.

Others in the list, Dr. Frederick Dalcho, Dr. Isaac Auld, and John Mitchell, who were claimed to have been Jews, are known not to have been of that race.²⁷⁸

²⁷⁸ Pike's *Historical Inquiry*.

Abraham Alexander's nativity and age are not given in the list. He is said to have been a South Carolinian, and there was some question as to whether he was a Jew.²⁷⁹

William Alexander's history is not known. He is noted as a native of Charleston, and was probably a son of Abraham Alexander, Sr., or brother of the other Abraham Alexander.

Isaac Canter and William Cantor were both members of the Congregation Beth Elohim.²⁸⁰

Emanuel DeLaMotta was Master, in 1803, of Eagle Mark Lodge, No. 1, of Charleston, and in 1806, 1807, and 1809 was Master of Friendship Lodge, No. 9, of the same city.²⁸¹

²⁷⁹ Pike's *Historical Inquiry*, pp. 133, 196. Jacob C. Levy, a son of Moses C. Levy, of whom information was requested, said that he remembered Abraham Alexander, who was by birth an Englishman and a calligraphist of the first order, and that he was Secretary of the Collector of the Custom House in Charleston, his son, of the same name, residing in 1872 at Atlanta, Georgia. There were two persons of the name of Abraham Alexander in Charleston at the time. (B. A. Elzas, *The Old Jewish Cemeteries of Charleston*, 1903.) One of them, Abraham Alexander, Sr., was, according to the epitaph on his tombstone (*ibid.*) a native of London, and died in 1816, aged 73 years. He was also Minister of the Beth Elohim Congregation from 1765 to 1790. (*The Charleston Year Book*, for 1883, p. 315.) The other Abraham Alexander is noted (Elzas, *supra*) as a native of London, also, who died in 1844, aged 73 years. This would make him about 31 in 1802. Both were probably connected with the Masonic fraternity, and the latter was probably the calligraphist and secretary of the Supreme Council. Another Alexander, John J., was Grand Master in South Carolina in 1836 and 1837 (Albert G. Mackey, *Ahiman Rezon, &c., of S. C.*, 1852, p. 179), but it is doubtful that he was a Jew.

²⁸⁰ Elzas, *History of the Beth Elohim Congregation*.

²⁸¹ Mackey's *History of F. in S. C.*, p. 511. *The Freemason's Vocal Assistant and Register of the Lodges of Masons in South Carolina and Georgia*, Charleston S. C., 1807. At N. Y. Historical Society Library. When the Supreme Grand Council for the Northern Jurisdiction was formed in New York on August 5,

He was born November 2, 1760, and died May 17, 1821, according to the epitaph on his tombstone, which states only the day of his death, and says he was aged 60 years, 6 months and 15 days.²³³

DeLaMotta's family fled from Spain to avoid persecution, and branches of the old stock settled in Savannah and Charleston, having rescued sufficient of their former fortune to render them free from want. Emanuel devoted himself to Jewish literature and Masonic study. One of his sons was Dr. Jacob DeLaMotta, of Charleston, at one time a surgeon in the United States Army and afterwards a practicing physician in Charleston.²³⁵ Emanuel was a resident of Charleston between 1770 and 1782.²³⁴ In 1790 he seems to have been at Savannah, being then described as one of the incorporators of the Congregation Mikve Israel there.²³⁸

Jacob Deleon was a distinguished officer of the War of the Revolution, serving as Captain on the staff of General De-

1813, he was one of its founders, as special deputy-representative and member of the Supreme Council at Charleston (Mackey and Singleton, *supra*, Vol. VII, p. 1873), and, as already appears under New York, was its head at its organization.

²³³ Elzas, *The Old Jewish Cemeteries of Charleston*, 1903. These dates are given differently by Nathaniel Levin, in Pike's *Historical Inquiry*, where it is said that DeLaMotta was born January 5, 1761, and died May 15, 1821. The epitaph says of him: "The noblest endowments of man were his: united to a respectable character which he sustained with undeviating rectitude. Strict, yet unbigoted in his faith—liberal, yet unostentatious in his charities—dignified, yet assuasive in his manners—he merited the eulogy pronounced of being truly a good man. This tomb is erected by his bereaved widow and eight children."

²³⁵ Pike, *Historical Inquiry*. Statement by Nathaniel Levin.

²³⁴ Elzas, *The Jews of South Carolina*, Pamphlet III, p. 4.

²³⁶ A. E. Frankland, "Fragments of History," *American Jews' Annual*, for 1889, p. 10. Nathaniel Levin says of him (Pike's *Historical Inquiry*, p. 201) that he served his country in the War of the Revolution and in the War of 1812, and rose from the ranks to a military position of honor and trust.

Kalb.²⁸⁶ His name has been mentioned in connection with Benjamin Nones, under Pennsylvania, as assisting in carrying DeKalb from the battle field when mortally wounded.

Deleon appears to have been at Kingston, Jamaica, in November, 1790, being then noted as Grand Secretary *pro tem.* in the Grand Sublime Lodge of Perfection, and one of the signers, with Moses Cohen and Abraham Bonito, of a patent, already referred to, to Abraham Jacobs, as Knight of the Sun, in the Lodge of Perfection.²⁸⁷ He was a member of the Beth Elohim Congregation.

Israel Delieben was a member of the Beth Elohim Congregation of Charleston in 1800.²⁸⁸ He was born in Prague, Bohemia, in 1740, and emigrated to the United States in 1770, settling in Charleston, where he engaged in mercantile pursuits. He died January 28, 1807, and was buried²⁸⁹ in the Charleston cemetery.²⁹⁰

Morris Goldsmith was a member of the Beth Elohim Congregation of Charleston in 1810.²⁹¹ In that year he also appears to have been a member of Lodge No. 46, of Spartanburg.²⁹² He was one of the committee on correspondence of the Grand Lodge between 1809 and 1814, and was quite active in relation to the proposed union of the two Grand Lodges then existing. He was Secretary of the Grand Lodge.

²⁸⁶ Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 51.

²⁸⁷ Register of Abraham Jacobs, Doc. 15, p. 103, in Folger, *supra*.

²⁸⁸ Elzas, *History of the Beth Elohim Congregation*.

²⁸⁹ At the head of his tombstone the following symbol was engraved:



See Nathaniel Levin, in Pike's *Historical Inquiry*, p. 204, who there says of him that he served his country in the War of the Revolution, and rose from the ranks to military positions of honor and trust.

²⁹⁰ Elzas, *The Old Jewish Cemeteries of Charleston*.

²⁹¹ Elzas, *History*, *supra*.

²⁹² *Procs. Grand Lodge of S. C.*, for 1810.

Solomon Harby, in 1803, was Junior Warden of Eagle Mark Lodge, No. 1, of Charleston.²⁹³ Markens²⁹⁴ says that Harby's father had been Lapidary to the Emperor of Morocco, and that his son was Isaac Harby, a well-known author.

David Labat was a member of Beth Elohim Congregation in 1800.²⁹⁵

Moses C. Levy has already been mentioned as one of the committee of arrangements at the laying, in 1793, of the corner-stone of the Beth Elohim synagogue building, and reference was made to the fact that the ceremony was conducted in accordance with Masonic rules and regulations. He was President of the congregation in 1791, and was remarkable for his piety and learning.²⁹⁶

Samuel Myers, of the Lodge of Perfection, has been described under Virginia.

Abraham Sasportas was a member of the Beth Elohim Congregation in 1810.²⁹⁷ He was a member of the Philadelphia Congregation Mikve Israel in 1782.²⁹⁸ In 1788 he was in Charleston, and with Joseph Da Costa signed a commission

²⁹³ Mackey, *History of Freemasonry in S. C.*, p. 510.

²⁹⁴ *The Hebrews in America*, p. 58.

²⁹⁵ Elzas, *supra*.

²⁹⁶ *The Charleston Year Book*, for 1883, p. 315. An account of him written in 1872 by his son, Jacob C. Levy, of Savannah, then in his 84th year, is to be found in Pike's *Historical Inquiry*, in a statement obtained by Nathaniel Levin, 32d Degree. See also B. A. Elzas, *The Jews of South Carolina*, Phila., 1905.

His tombstone in the Charleston Cemetery has the following inscription (Pike, *supra*):

Sacred to the Memory of MOSES CLAVA LEVY, who died on the 5th Nissan, 5999 [corresponding to March 20, 1839]. Nearly Ninety Years old, a Native of Poland, and for 54 Years an Inhabitant of this City. He was a Kind Husband, a Fond Parent, a Firm Friend, an Indulgent Master, Incorruptible in Integrity, Sincere in Piety, and Unostentatious in Charity.

²⁹⁷ Elzas, *History of the Congregation Beth Elohim*.

²⁹⁸ Morais, *The Jews of Phila.*, p. 16, and Rosenbach, *supra*.

to Abraham Jacobs in connection with his work as a Mason,²⁹⁹ signing as Grand Master of Ceremonies of the Lodge of Perfection, K. of E., P. of J., P. M. and Sovereign Knight of the Sun.

Eleazer Elizer, who has been mentioned under Rhode Island, is noted as an officer of the Grand Council of Princes of Jerusalem in 1801, viz., S. G. S., K. H., P. R. S.,³⁰⁰ and also in the same year as having been appointed Sublime Grand Warden, K. H. and P. R. S., and signing himself Sublime Grand Secretary.³⁰¹

Leaving the Supreme Council, we find the following officers of lodges in 1807, mentioned in a Masonic publication:³⁰²

Lodge No. 3, meeting at Charleston: Solomon Nathan, Senior Warden.

Lodge No. 9 (Friendship), a York Mason Lodge, meeting at Charleston: Emanuel DeLaMotta, Master; Samuel Hyams, Senior Warden; Samuel Jacobs, Junior Warden; and David Mordecai, Treasurer.

Lodge No. 10, meeting at Columbia: Zachariah Philips, Senior Warden.

Lodge No. 39, meeting at Coosauhatchie: Benjamin H. Mark, Tyler.

Sublime Grand Lodge: Israel Delieben, Hospitalier Brother; Isaac Canter, Secretary, and David Labat, Tyler.

Sublime Grand Council: Emanuel DeLaMotta, Treasurer; A. Alexander, Secretary.

From information furnished through the courtesy of Mr. Isaac Markens and his Charleston correspondent, obtained from an old Charleston directory, it appears that in 1806 the

²⁹⁹ Register of Abraham Jacobs, Doc. 15, in Folger, p. 103.

³⁰⁰ *Proceedings of the Supreme Council, A. & A. S. R., Nor. Juris.*, reprint, 1781-1862; *Proceedings*, for 1813, pp. 38 and 40.

³⁰¹ *Official Bulletin of the Supreme Council, 33d Degree, A. & A. S. R., Sov. Jur.*, Vol. VIII, 1888, p. 722.

³⁰² *The Freemason's Vocal Assistant and Register of the Lodges of Masons in South Carolina and Georgia*, Charleston, S. C., 1807. At N. Y. Historical Society.

Jewish officers of the Sublime Grand Lodge and of the Supreme Council were the same as have just been mentioned for 1807, and that of Friendship Lodge, No. 9, the officers in 1806 were E. DeLaMotta, Master; David Brandon, Senior Warden; Samuel Hyams, Junior Warden; Ch. Moise, Treasurer, and M. L. Henry, Secretary, and that of La Réunion Française, No. 41, a French Masonic lodge, David Labat was Treasurer.

Through the same source it has been learned that in the minutes of LaCandeur Lodge, written in French, and now at the Home of the Temple, in Washington, D. C., the following Jewish names are entered among the visiting Masons in 1798:

Abraham Alexander, Moses Alexander, Isaac Canter, Emil Canter, E. DeLaMotta, Abraham Depass, Myer Derkheim, Hyman Harris, Jacob Harris, Emil Jones, and Benjamin Melhado.³⁰³

Elsewhere, Jacob Lazarus, in 1809, is noted as a member of Lodge No. 10, of Ancient York Masons, held at Columbia.³⁰⁴

Jacob DeLaMotta, the eldest son of Emanuel DeLaMotta, is noted³⁰⁵ as a member of Friendship Lodge, No. 9, of Charleston, in 1809, and Samuel Hyams as Junior Warden. Myer Moses was Master of the lodge in 1810 and 1819. He was a member of the Legislature in 1810.³⁰⁶

GEORGIA.

In Georgia, Solomon's Lodge, No. 1, of Savannah, was regularly organized in 1735, though work had been done before by its members. Governor Oglethorpe, who is said to

³⁰³ Myer Derkheim is noted as having died August 2, 1810, aged 70. He was buried in Philadelphia. *Publications of the American Jewish Historical Society*, No. 6, p. 109.

³⁰⁴ *Procs. of the Gr. L. of Ancient York Masons*, for 1809.

³⁰⁵ *Proceedings of the Grand Lodge of S. C.*, 1809.

³⁰⁶ *Publications of the American Jewish Historical Society*, No. 12, p. 163.

have been a Mason in England before coming to Georgia, was one of its founders. That lodge occupied a prominent place among the corporate bodies of Savannah in its early history, and was recognized officially on more than one occasion. Governor Henry Ellis, Royal Governor of the Province of Georgia, in his account to the home government of his reception on his arrival in Savannah, in 1758, mentioned the Masonic fraternity as one of the distinguished bodies that received him.³⁰⁷ Dr. Herbert Friedenwald³⁰⁸ called attention to the fact that in the Library of Congress is to be found a part of the minutes of a Masonic lodge of the period of 1756-1757, which shows that Daniel, David, and Moses Nunes, and Abraham Sarzedas were then members of the lodge (which no doubt was Solomon's Lodge), and that Daniel and Moses Nunes are therein referred to as having been admitted as Masons in Georgia in 1733-1734, and that David Nunes and Abraham Sarzedas were among those who participated in the address of welcome to Governor Ellis.^{308a}

Oglethorpe's friendly reception of the Jews in 1733, on their arrival in Georgia from England, has been noted by historians.³⁰⁹

Why may not imagination trace one of the causes of this friendly reception to the recognition by Oglethorpe, through Masonic signs, of members of the craft among the new ar-

³⁰⁷ *The Old Lodge. Freemasonry in Georgia in the Days of the Colony. A Brief History of Solomon's Lodge, from 1735 to 1782.* Address by J. H. Estill, Dec. 17, 1885, at 150th anniversary of the lodge.

³⁰⁸ *Publications of the American Jewish Historical Society*, No. 8, p. 147.

^{308a} These minutes have also been examined by the writer. Though the name of the lodge does not appear in the incomplete record, the lodge must have been Solomon's, as that was the only lodge in Savannah, Georgia, in 1756-1757 and before.

³⁰⁹ *Publications of the American Jewish Historical Society*, No. 10, pp. 71-72.

rivals, and thus attribute, in part, his consideration for them afterwards to the brotherly sentiments created by their connection with the Order of which he himself was one?

That there is a reasonable presumption that Jewish Freemasons were among the arrivals from England in 1733 can be maintained in all seriousness. Gould³¹⁰ refers to a meeting of the Grand Lodge of England in 1733, at which the Deputy Grand Master "recommended the new Colony of Georgia in North America to the benevolence of the particular Lodges."

A probable connection exists between a Jewish member of one of these lodges and one of the first Jewish arrivals in Georgia, the names being somewhat similar. This appears from a reference to an initiation in London in 1732, reading in part as follows:

"In the presence of several brethren of distinction, as well Jews as Christians, Mr. Edward Rose was admitted to the fraternity by Mr. Daniel Delvalle, an eminent Jew, the Master, Captain Wilmot, etc."

Among those to whom land was allotted in Georgia with others of the first arrivals from London was Isaac DeVal, a Jew.³¹¹

David Nunes is stated to have held the office of Waiter for the Port of Savannah in March, 1765, and Moses Nunes that of Searcher of the same port, 1768-1774.³¹²

³¹⁰ Gould, *History of Freemasonry*, 1st Amer. edition, Vol. IV, p. 407.

³¹¹ See Clifford P. MacCalla, *Early Newspaper Accounts of Freemasonry in Pennsylvania, England, etc.*, Phila., 1886, and *The Keystone*, Sept. 26, 1885, citing *Pennsylvania Gazette*, No. 225, March 15-22, 1732-1733.—News from London, Sept. 23, 1732. See *Publications of the American Jewish Historical Society*, No. 10, pp. 78-79, and No. 17, p. 170. The resemblance between the two names Delvalle and DeVal is striking.

³¹² *Publications of the American Jewish Historical Society*, No. 3, p. 150; No. 10, pp. 92-93.

The Sheftalls were also members of Solomon's Lodge. They are thus referred to by the historian of that lodge:³¹³

During the War of Independence, the lodge was well represented in the patriot army. We find on its list, soon after the close of that struggle, the names of Stephens, Jackson, Houston, Stirk, the Habershams, the Sheftalls . . . and others.³¹⁴

Abraham Jacobs has already been mentioned under New York and South Carolina. He was also in Augusta and Savannah in 1792 and 1796, and was then active in initiating Masons in those cities, but no Jewish names are found in his record for those years. In 1799 and 1800 he was Master of Forsythe Lodge in Augusta. He was again in Savannah in 1801 and 1802. In 1801 he attended a meeting of the Sublime Lodge of Perfection in that city, and his record shows that among those initiated were Isaac Franks, Dr. Moses Sheftall, Jacob Cunes, John Cackles, Myer Durham, and James Simpson.³¹⁵

Isaac Franks, according to the record, received degrees up to Prince of Rose-Croix; Myer Durham up to Provost and Judge, which is the 7th Degree; Dr. Moses Sheftall, Elect of Fifteen, which is the 10th Degree. Jacob Cunes was appointed Grand Tiler in the Grand Lodge of Perfection.

³¹³ J. H. Estill, *supra*.

³¹⁴ Mordecai Sheftall and his son Sheftall Sheftall, both of whom served on the American side during the Revolution, are specifically mentioned elsewhere as such members. *Publications of the American Jewish Historical Society*, No. 17, p. 185. Levi Sheftall, a brother of Mordecai, was also no doubt a member. The address, signed by him as President of the Hebrew Congregation of Savannah, to Washington in 1790, was presented by Gen. James Jackson, the Mason above referred to, who was Grand Master in Georgia. *Id.*, and No. 3, p. 88. See Rosenbach, *supra*, p. 16.

³¹⁵ Register of Abraham Jacobs, Document No. 15, in Folger, p. 92. The name Myer Durham is probably an error in writing for Myer Derkheim, already referred to as a visitor at a Charleston lodge.

Emanuel DeLaMotta, as a member of the Supreme Council at Charleston, visited Savannah in 1801 and attended a meeting of the lodge, being then described as K. H., P. of the R. S., which is the 32d Degree.

In 1802 a meeting was held at the house of Jacobs to receive a warrant and constitution from the Grand Council of Princes of Jerusalem in Charleston, for the establishment of a like Council in Savannah, with the following officers: Abraham Jacobs, Sublime Grand Master; James Simpson, Sublime Grand Warden; Isaac Franks, Sublime Grand Treasurer; Moses Sheftall, Sublime Grand Junior Warden, and John Cackles, Grand Master of Ceremonies.³¹⁶

Moses Sheftall was a member of the Legislature, and also had been a Judge of the County Court.³¹⁷

Other records of Jews in Georgia lodges before 1810 are not accessible here. The names of a few Masons appearing at later dates, but no doubt initiated before, may be noted. In the Grand Lodge of Georgia, Jacob Cunes, who has just been mentioned, was Grand Tiler in 1807, and also in 1812.³¹⁸ Robert Isaac, in 1818, was Grand Treasurer of the Grand Lodge. His name is spelled Isaacs in 1813 and 1814, when he was Senior Grand Warden. S. M. Mordecai appears as Grand Tiler from 1813 to 1816, Isaac DeLyon as Grand Steward in 1818, Jacob DeLaMotta as Grand Secretary in 1820 and 1821, and A. DeLyon as Grand Pursuivant in the same years.

In other States the records do not give any Jewish names among Masons before 1810, nearly all the records commencing after that date.

³¹⁶ Register of Abraham Jacobs, *supra*.

³¹⁷ *Publications of the American Jewish Historical Society*, No. 12, p. 163.

³¹⁸ W. S. Rockwell, *Ahiman Rezon of Grand Lodge of Georgia, and History of Freemasonry in Georgia*, Savannah, Ga., 1859.

The reference in the quotation at the beginning of this paper to a member of the Jewish race as Grand Master in Louisiana, has, through the kindness of an inquiry by Mr. Isaac Markens, been found to relate to Lucien Hermann, who was Grand Master in 1849. He is said, however, to have departed from the faith.

A consideration of what has been said herein shows the probability of Jews having been the first to introduce Masonry into the Colonies, and that the period of their greatest activity as Masons in the early history of the Republic was between 1780 and 1810. The Jews described in this paper were men of parts and character, and distinguished in the early American annals of their people. Their connection with the Order was no doubt of benefit to their coreligionists, as it was to themselves, and brought them into relations with many not of their race, prominent in the official and civil life of the country, who were also members of the fraternity. Nearly all were members of the Hebrew congregations in the cities where they resided. Though it is not maintained that because they were Masons they arranged during 1790 for the addresses of their various congregations to Washington, yet the facts presented herein may very well be considered in support of a theory that their connection with the Order made them feel doubly desirous to join in the welcome to the head of the nation, who like themselves was a Mason. The singular fact stands out that in Newport the Jewish Master of the Masonic Lodge delivered, on behalf of his lodge, the first Masonic address to Washington as President, at the same time that he delivered his address on behalf of his congregation, and that many members of the Hebrew congregations in New York, Philadelphia, Richmond, Charleston, and Savannah which likewise addressed Washington were also Masons. Many of the Jewish Masons of whom an account has been given were also soldiers in the Revolution and probably met Wash-

ington and exchanged Masonic greetings with him. Some of them, as shown, were aides-de-camp on his staff. Many of them held public office.

The number of Jews here in our early history was comparatively small. Aside from the reference to them in Rhode Island in the seventeenth century, we saw in the foregoing pages, taken from printed accounts which other sources will undoubtedly amplify, that they were already connected with the Order soon after its revival here about 1727, and before the Revolution. Among these, we found the well-known names of Daniel and Moses Nunes in 1733-1734, and David Nunes and Abraham Sarzedas in 1757, in Georgia; Isaac Da Costa in 1753, in South Carolina; Jonas Phillips and Aaron Hart in 1760, Moses M. Hays in 1768, and Myer Myers and Isaac Moses in 1769, in New York; Moses Isaacs and Isaac Isaacs in 1760, David Lopez in 1762, Jacob Isaacs and Moses Lopez in 1763, and Isaac Elizer in 1765, in Rhode Island; Solomon Pinto and Ralph Isaacs in 1762, and Benjamin Isaacs in 1765, in Connecticut; Isaac Solomon in 1762 and Abraham Franks in 1772, in Pennsylvania; Daniel Barnett in 1765 and Jacob Hart in 1773, in Maryland; and Hezekiah Levy, before 1771, in Virginia. After the Revolution we saw the names become more numerous. A few of the prominent among these, in addition to all those still to be mentioned, were Solomon Etting, Isaac Franks, Michael Gratz, Jacob Henry, Benjamin Nones, the Sheftalls, Haym Salomon, Joseph Darmstadt, Marcus Elcan, Hyman Marks, Jacob Mordecai, Joshua Moses, John Moss, Levy Nathan and Benjamin Wolfe. Among Grand Masters we found Moses M. Hays, in Massachusetts, 1788-1792; Moses Seixas, in Rhode Island, 1802-1809; and Solomon Jacobs, in Virginia, 1810-1813. A number were Grand Treasurers and held other prominent positions in the Grand Lodge. Many were Masters or held some office in the lodge. In the early history of the Scottish Rite branch of the

Order in Rhode Island, New York, Pennsylvania, Virginia, South Carolina, and Georgia we saw them as the leading and apparently controlling figures, among these being Moses M. Hays, Moses Seixas, Isaac Da Costa, Solomon Bush, Abraham Forst, Samuel Myers, Joseph M. Myers, Barnard M. Spitzer, Simon Nathan, Benjamin Seixas, Hyman Isaac Long, Abraham Jacobs, Emanuel DeLaMotta, Israel Delieben, Jacob De Leon, Moses C. Levy, Sampson Simson, Joel Hart, Mordecai Myers, and Moses Levi Maduro Peixotto.

A LIST OF JEWS WHO WERE GRAND MASTERS OF MASONS IN VARIOUS STATES OF THIS COUNTRY.

BY ALBERT M. FRIEDENBERG, B. S., LL. B.¹

There have been up to date exactly twenty-four Jewish Grand Masters of Masons in various States of this country. The twenty-four names here listed are those of twenty-three men, for one filled the station of Grand Master in two Grand Lodges. The Jewish origin or affiliation of these persons is not to be doubted. Several of them occupied more or less prominent and distinguished positions in the general community and have already been referred to in the *Publications of the American Jewish Historical Society*, "The Jewish Encyclopedia," and other historical works.

Four Jews at various times presided over the deliberations of the Masonic Grand Lodge of Montana, while two were at the head of the so-called Phillips Grand Lodge of New York. The latter had an independent existence from 1849 to 1858, finally being consolidated with the regular body and having its own acts and proceedings thereupon recognized as duly constituted and authoritative.

In Alabama Benjamin Moses Jacobs, a merchant of Birmingham, was Grand Master of the Grand Lodge of Alabama for the term 1906-1907. Previous to this he had at various seasons in 1905 and 1906 acted as Grand Master. A native of Quincy, Illinois, the son of Moses and Caroline Jacobs, he was born on August 21, 1859. In Lasker Lodge, No. 441, F. & A. M., of Alabama, he was raised to the sublime degree of Master Mason, on November 21, 1884.²

¹ Compare *The Reform Advocate*, April 16, 1910, p. 387 *et seq.*

² A complete biographical sketch may be found in the *Proceedings* of the Grand Lodge of Alabama for 1907.

The Grand Lodge of Arizona has been presided over by one Grand Master of the Jewish faith. Morris Goldwater, of Prescott, Arizona, of which he has been mayor, was Junior Grand Warden of the Grand Lodge in 1882 and 1885, Senior Grand Warden in 1886, Deputy Grand Master in 1887, and Most Worshipful Grand Master in 1888. At the present time he is the secretary of Aztlan Lodge, No. 1, F. & A. M., of Prescott. It is of interest to note that when in 1886 Morris Goldwater was Senior Grand Warden of the Masonic Grand Lodge of Arizona, two of the other five elected Grand Officers were Jews. Abraham Meyer Cohn was Junior Grand Warden, while Abraham Marx was Grand Treasurer.

Arkansas, too, has had one Jewish Grand Master. From November, 1906, to November, 1907, Jacob Trieber, Judge of the District Court of the United States at Little Rock, was Grand Master. He was Senior Grand Warden for the term 1904-1905 and Deputy Grand Master in the period 1905-1906.

In the Masonic Grand Lodge of Florida, Marcus Endel was Senior Grand Warden from 1881 to 1883, Deputy Grand Master in 1892, and Most Worshipful Grand Master in 1893. For seven consecutive years the Grand Lodge of Georgia had a Jew at its supreme head: Max Meyerhardt, an attorney-at-law at Rome in that State, was Grand Master from 1900 to 1907. While he was the Grand Master, Meyerhardt was never present at Masonic ceremonies which took place on the Jewish Sabbath, he having remained ever faithful to the requirements of traditional Judaism. In 1898 and 1899 Meyerhardt was Deputy Grand Master, and for close to thirty successive years, was the Worshipful Master of the subordinate Cherokee Lodge at Rome.

Abraham Jonas, of Quincy, Illinois, noted as one of the early friends of President Abraham Lincoln, was the first Grand Master of Masons in Illinois. In 1840 and 1841 he presided over the Grand Lodge, founded in 1839, and the Masons of the State have suitably honored the memory of their

first leader. Before his removal to Illinois, Jonas resided at Williamstown in the neighboring State of Kentucky, and was Past Master of the local Grant Lodge, No. 85, F. & A. M. In the Grand Lodge of Masons of Kentucky, too, he reached the very highest rank. Its Junior Grand Warden *pro tem.*, in 1830, he filled this station by election in the following year. He was the Senior Grand Warden in 1832, Deputy Grand Master in 1833, and from August of 1833 to the following August Most Worshipful Grand Master.³

Edwin Marks, of New Orleans, at the present time a life-member of Perfect Union Lodge, No. 1, F. & A. M., of that city, was Junior Grand Warden of the Grand Lodge of Louisiana in 1872, Senior Grand Warden for the term 1873-1874, Deputy Grand Master during the years 1877 and 1878, and Grand Master of Masons in the period 1879-1880.

One of the earliest Grand Masters of Masons in Massachusetts was the well-known Moses M. Hays, of Boston.⁴

In Mississippi Charles H. Blum was Most Worshipful Grand Master of the Ancient Craft Masons from February of 1906 to the same time in 1907. But this was not the first time he held office in the Grand Lodge. In 1902 he was its Junior Grand Deacon; two years later he became the Senior Grand Deacon. In 1905 he was the Junior Grand Warden, and was Senior Grand Warden when chosen for the most important office in the gift of his brethren.

Sol. Star, in 1909 a resident of Deadwood, South Dakota, was Grand Master of the Masons of Montana from October, 1873, to October, 1874. He had been Deputy Grand Master in 1871, in the very earliest days of this Masonic body. Moses Morris, Junior Grand Warden in 1889, and Deputy Grand Master in 1891, was Grand Master from September,

³ See *Publications of the American Jewish Historical Society*, No. 17, p. 124.

⁴ See *supra*, p. 5, *et seq.*

1892, to October, 1893. H. S., or Sol., Hepner was Senior Grand Warden in 1901, Deputy Grand Master in 1902, and Most Worshipful Grand Master for the period 1903-1904. He was born on February 25, 1869, in the province of Astrakhan in Russia, the son of Barnett and Bertha (Maizel) Hepner. A graduate of the University of Michigan in the class of 1891, Hepner was a member of the legislature of Montana and county attorney for Helena, the capital of the State.⁵ Finally, Henry Lupin Frank was Grand Master for one year from September, 1905. A native of Ironton, Ohio, he received the third degree in Montana on February 19, 1874. From 1885 to 1887 he was the mayor of Butte, of which city he was a prominent business man. He was also the Republican presidential elector from Montana in 1896. Between 1902 and 1904 he was respectively Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master in the Grand Lodge of Montana.* He died in 1908 at the comparatively early age of fifty-one years.

The two Jews who have been Grand Masters of Masons in New York were, as has already been remarked, at the head of the Phillips Grand Lodge. The late Isaac Phillips, for many years the clerk of the vestry of the Spanish and Portuguese Congregation in New York, and a prominent resident of the city for many years, was its Grand Master from 1849 to 1854. Previously he had been Deputy Grand Master of the Grand Lodge of New York for 1847-1848. Throughout the existence of the Phillips Grand Lodge, Isaac Phillips was its mentor and guiding spirit. He was a Past Master of the old and famous Albion Lodge, No. 26, F. & A. M., of New York, and had organized his Grand Lodge as a protest against the action of the Grand Lodge of New York in depriving Past Masters

* His biography and portrait may be found in the *Proceedings* of Grand Lodge for 1904.

* His biography and portrait are to be found in the *Proceedings* for 1906.

of their suffrages in Grand Lodge convocation. Associated with Isaac Phillips was Mordecai Myers, equally well-known in old New York. He was Deputy Grand Master of the Grand Lodge of New York from 1829 to 1834, that is, during the height of the anti-Masonic frenzy, growing out of the Morgan episode, in this State. He was the Grand Master of the Phillips body from 1854 to 1857. On the consolidation both Phillips and Myers were received into the Grand Lodge of New York as Most Worshipful Past Grand Masters.⁷

The Grand Lodge of Free and Accepted Masons of Oregon has had one Jew as its Grand Master. Jacob Mayer, a merchant of Portland, was Grand Treasurer from 1881 to 1883, and Grand Master in 1888. In later life he removed to New York City and there he died on the last day of 1908.

The Pennsylvania Grand Lodge, which has set other Masonic jurisdictions in this country an excellent example in the numerous interesting historical volumes and reprinted minutes it has issued, was fortunate enough to have the celebrated Henry M. Phillips of Philadelphia, a cousin of Isaac Phillips of New York, as its Junior Grand Warden for 1854-1855. He became Senior Grand Warden and served as such during 1856-1857. In 1858 he was Deputy Grand Master, and in the years 1859 and 1860 he was Right Worshipful Grand Master. Phillips was equally prominent in public life; he was, as a Democrat, a member of the National House of Representatives for the Congress of 1857-1859. Possessed of a princely fortune he bequeathed a part of it to the Grand Lodge of Pennsylvania, the wealthiest Masonic power in this land.⁸

One of the earliest Grand Lodges of Masons to be presided over by a Jew was that of Rhode Island. Moses Seixas was

⁷ Isaac Phillips' son, Hon. N. Taylor Phillips, is ex-Deputy Comptroller of the City of New York, and I am indebted to him for some of these details concerning his distinguished father. And see *supra*, p. 28.

⁸ See *Jewish Comment*, April 29, 1910, p. 47.

Deputy Grand Master from 1800 to 1802 and the Grand Master from 1802 to his death in 1809.⁹

William Blatt was raised to the sublime degree of Master Mason at Yankton, South Dakota, on April 28, 1869, and during 1885 and 1886 was Grand Master of the Grand Lodge of Masons of the latter State. In 1898 another Jew, Louis G. Levoy, of Webster, was Most Worshipful Grand Master.

The Masons of Texas have had two Jewish Grand Masters. In 1856 Henry Sampson was Junior Grand Warden of the Grand Lodge. The next year saw him Senior Grand Warden, while from January to June of 1858 he was the Deputy Grand Master, the Grand Mastership being then unfilled. For one and one-half years from June, 1858, he was Grand Master of Masons in Texas. Again, N. M. Washer was Junior Grand Warden in 1897, and Senior Grand Warden, Deputy Grand Master and Grand Master in the three succeeding years.

Solomon Jacobs, of Richmond, was Grand Master of the Grand Lodge of Virginia in 1812 and 1813.¹⁰

⁹ See *supra*, p. 24.

¹⁰ See *supra*, p. 68. Compare "The Secret Cause of Jewish Importance in Early American Colonial Commerce," in *The Reform Advocate*, May 21, 1910, p. 655, *et seq.*

JEWS IN CONNECTION WITH THE COLLEGES OF
THE THIRTEEN ORIGINAL STATES
PRIOR TO 1800.

BY LEON HÜHNER, A. M., LL. B.

The devotion of the Jewish people to higher education has been a characteristic of the race from time immemorial. It would therefore be reasonable to expect quite a number of Jewish names associated with the early colleges as well as with the professions in the thirteen original states; but strangely enough, a careful examination of several hundred volumes comprising the literature on the subject, discloses but a very few items in this connection. After a careful consideration of the facts, however, one soon comes to the conclusion that such should naturally be the case, and that the number of names that do appear is even larger than the Jewish population of the period would warrant.

All told, there were no more than about twenty-five colleges in America prior to the beginning of the 19th century.¹ Of

¹ See John Marshall Barker, "Colleges in America," Cleveland, 1894.

These colleges were established as follows:

Harvard, Mass.....	founded in 1636.
William and Mary, Va.....	" " 1693.
Yale, Conn.	" " 1701.
Princeton, N. J.....	" " 1746.
University of Pennsylvania, Pa.....	" " 1749.
Columbia (King's), N. Y.....	" " 1754.
Brown, R. I.....	" " 1764.
Dartmouth, N. H.....	" " 1769.
Rutgers (Queen's), N. J.....	" " 1766.
Hampden-Sidney, Va.....	" " 1775.

these, nine or ten only had been established prior to the Revolution,² and most of them suspended activities during the war. Seven of the colleges were founded after 1789.³

The records of nearly all of these institutions show that they were primarily intended for the training of the clergy and that strict religious discipline was enforced throughout. Jews would, therefore, hardly be attracted to enter for this reason alone. Harvard, for instance, was a strictly Puritan foundation standing for ultra-orthodox Protestantism, while "William and Mary in Virginia was founded to be and was throughout the period an exponent of the most formal ceremonialism of the Church of England."⁴ Princeton was strictly Presbyterian and the other colleges, with the possible exception of those in Pennsylvania, required more or less conformity with the doctrines of the particular sect under whose auspices they were conducted.⁵ In fact, it is doubtful whether Jews would

Washington and Lee, Va.....	founded in 1782.
Washington University, Md.....	" " 1782.
Dickinson, Pa.....	" " 1783.
St. Johns, Md.....	" " 1784.
Nashville, Tenn.....	" " 1785.
Georgetown, D. C.....	" " 1786.
Franklin, Pa.....	" " 1787.
University of North Carolina, N. C..	" " 1789.
University of Vermont, Vt.....	" " 1791.
University of East Tennessee, Tenn..	" " 1792.
Williams, Mass.....	" " 1793.
Bowdoin, Me.....	" " 1794.
Union, N. Y.....	" " 1795.
Middlebury, Vt.....	" " 1795.
Frederick, Md.....	" " 1796.

² See preceding note.

³ *Ibid.*

⁴ John Marshall Barker, "Colleges in America," Cleveland, 1894, p. 48.

⁵ In an interesting letter to which Mr. Max J. Kohler has heretofore called attention, Thomas Jefferson, writing to Isaac Harby,

have been admitted to some of these institutions in those early days, even had they applied.

It must be remembered also that none of the colleges at this period had more than a mere handful of students at any time. The first class at Yale had but a single graduate,⁶ and for years afterward her classes rarely exceeded four or five.⁷ Williams College, in intellectual Massachusetts, graduated a class of four as late as 1795.⁸ John Jay's class at Columbia in 1764, ten years after the college was founded, consisted of but two.⁹ Columbia's class of 1790 consisted of seven and the class of

of Charleston, concerning the Jews, as late as 1826, uses the following language: "I have thought it a cruel addition to the wrongs which that injured sect have suffered, that their youth should be excluded from the instructions in science afforded to all others in our public seminaries, by imposing upon them a course of theological reading which their consciences do not permit them to pursue." See *Publications of the American Jewish Historical Society*, No. 4, p. 221.

⁶"Catalogue of the Officers and Graduates of Yale University in New Haven, Conn., 1701-1904," New Haven, 1905, p. 43.

⁷*Ibid.* Similar conditions existed at Harvard. The small number of students attending there in the early days is alluded to by Dr. Oliver Wendell Holmes in his "Song for the Bi-Centennial Celebration of Harvard College, 1836":

"And who was on the Catalogue
When College was begun?
Two nephews of the President,
And *the* Professor's son;
(They turned a little Indian by,
As brown as any bun?)
Lord! how the seniors knocked about
The freshman class of one!"

⁸"General Catalogue of the Officers and Graduates of Williams College," Williamstown, 1900. This was, however, its first commencement.

⁹"Columbia College General Catalogue, 1754-1894," New York, 1894, p. 85.

1797 of nine graduates.¹⁰ Even Harvard and Yale, prior to 1800, rarely graduated more than twenty-five in any one year, so that it may fairly be said that any of the high schools of New York City to-day has as many pupils as had all the twenty-odd colleges of America together in the year 1799.

As to the professions that might require a collegiate education, the legal profession was in most States closed to Jews until after the Revolution; while two colleges only, Columbia and the University of Pennsylvania, maintained medical schools prior to the Revolution. Harvard and Dartmouth were added prior to 1800,¹¹ and the total number of graduates of these four institutions was less than a hundred for the entire period.¹² Physicians in those days either studied abroad or obtained their license by being associated with other practitioners. Nor must it be forgotten that during the entire period under consideration, college and professional men constituted but a very minute proportion of the general population.

Perhaps the most important reason, however, that so few Jewish names appear in this connection, lies in the fact that not only was the Jewish population small at that time, but that it was also remote from the leading institutions of learning.

As late as 1818 Major Noah estimated the number of Jews

¹⁰ *Ibid.*, p. 91.

¹¹ See Nathan S. Davis, "Medical Education in the United States 1776-1876," Washington, 1877, pp. 9, 19, 23; John B. Beck, "Historical Sketch of the State of Medicine in the American Colonies," Albany, 1850.

¹² The first class at Columbia was 1769 and the total number of graduates in Medicine prior to 1801 was 23. See "Columbia College General Catalogue 1894," p. 166. At the University of Pennsylvania only ten graduates had received the degree of M. D. prior to 1790, although 159 had received the degree of Bachelor of Physic which probably permitted them to engage in general practice. See Thomas Harrison Montgomery, "A History of the University of Pennsylvania," Philadelphia, 1900, p. 491.

in the United States at about three thousand.¹³ Prior to the 19th century, and certainly during the Colonial period, about half of this population was centered in South Carolina and Georgia, in neither of which States was there any college or professional school to speak of during the period under consideration.¹⁴ The rest of the Jewish population was scattered throughout New York, Pennsylvania and Rhode Island, each of which had but a single college: Columbia, the University of Pennsylvania and Brown.

The more important institutions, however, Yale in Connecticut, Harvard in Massachusetts and William and Mary in Virginia, were situated in parts of the country where individual Jews were found here and there but where there was no Jewish community in any one place.¹⁵

¹³ Mordecai M. Noah, "Discourse upon the Occasion of the Dedication of the Synagogue Shearith Israel, April 17, 1818." See also David Sulzberger, "Growth of the Jewish Population in the United States" in *Publications of the American Jewish Historical Society*, No. 6, p. 142.

¹⁴ See F. W. Blackmar in "American Educational History Series," No. 9, Washington, 1890, pp. 200-201; Charles Edgeworth Jones "Education in Georgia," *idem.* No. 5, Washington, 1889, pp. 40-41. In South Carolina there had been five institutions called Colleges "prior to the close of the 18th century, but they seem to have been colleges in name only. In fact Governor Drayton in his Message in 1801, recommending the establishment of a college, called attention to the failure of the five colleges already incorporated by the legislature, some of which existed only in name, and the others were no better than Grammar Schools." See Collyer Meriwether in "American Educational History Series," No. 4, Washington, 1889, pp. 133-134.

¹⁵ There were a number of Jews throughout the Colonies mentioned; but they were scattered so that no considerable number lived in any one place. See papers by the present writer on "The Jews of New England prior to 1800," in *Publications of the American Jewish Historical Society*, No. 11, p. 75 *et seq.*; "The Jews of Virginia, prior to 1800" (unpublished).

It is not at all remarkable, therefore, that not a single Jewish name appears in the early records of the Virginia colleges: William and Mary, founded in 1693; Hampden-Sidney, founded in 1775; Washington, founded in 1782; nor in the New Jersey colleges: Princeton, founded 1746; Rutgers, 1766; nor at Dartmouth in New Hampshire.¹⁶ The same is true also of the Maryland institutions: Washington, St. Johns and Frederick; of the University of North Carolina, founded in 1789; of Williams, in Massachusetts; Union in New York; and of Middlebury College and the University of Vermont, in Vermont.¹⁷

The only ones of the early American colleges that have any Jewish associations at all are Harvard, Yale, Brown, the University of Pennsylvania, Franklin College in Pennsylvania and Columbia in New York.

The conclusion must not be drawn, however, that the Jews scattered throughout the various colonies were men of little or no education. Quite the contrary, most of them were fairly well educated and generally better equipped than their surrounding neighbors. Some like Francis Salvador had been educated abroad; ¹⁸ the more prosperous settlers had their children educated by special tutors and in private schools. Thus we find Jacob Mordecai in 1774 attending the school of Cap-

¹⁶ Dartmouth was situated in what was practically a wilderness, and its purpose was primarily religious. As a college, it was of little account prior to 1800. See Harper's "Encyclopedia of United States History," New York, 1905, Vol. III, p. 13.

¹⁷ The registers and catalogues of each of the colleges mentioned have been carefully examined by the writer. In some cases I have also examined material giving the names of non-graduates. Thus in connection with Princeton, for instance, the "Records of the Cleosophic Society of Princeton" have been consulted.

¹⁸ See paper by the present writer on "Francis Salvador, a Prominent Patriot of the Revolutionary War," in *Publications of the American Jewish Historical Society*, No. 9.

tain Stiles in Philadelphia.¹⁹ Occasionally young men were sent abroad to study, as was the case with Moses Franks,²⁰ the brother of Rebecca Franks, the famous belle of Philadelphia during the Revolution, and wherever Jews lived in sufficient numbers to have a synagogue, there was generally a school of some kind connected with the congregation and its teachers were generally required to be competent to teach not only Hebrew, but English, Dutch and Spanish as well.²¹

One need only read Emory Washburn's tribute to the Jews of Leicester during the Revolutionary period²² to become convinced that these early worthies were men and women of refined manners and more than average education.

Turning now to the colleges above mentioned, the first in order is Harvard, founded in 1636. Situated far from any settlement of Jews, and being at the same time orthodox in its religious tendencies, it is not to be wondered at that not a

¹⁹ See *Publications of the American Jewish Historical Society*, No. 6, p. 40.

²⁰ Collyer Meriwether in "American Educational History Series," edited by Herbert B. Adams, Washington, 1889, No. 4, p. 26.

²¹ This appears repeatedly from letters written by Congregations in America to Congregations in London and elsewhere, whenever a teacher was needed. The schools are also referred to in connection with the building of synagogues. Thus the Rev. Andrew Burnaby, who visited Newport about 1760 while the Newport Synagogue was in course of construction, speaks of the edifice as follows: "It will be extremely elegant within when completed, but the outside is totally spoilt by a school which the Jews would have annexed to it for the education of their children." See "Travels through the Middle Settlements in North America in the Years 1759 and 1760," by the Rev. Andrew Burnaby (Reprint), New York, 1904, p. 121.

²² Emory Washburn, "Historical Sketch of the Town of Leicester, Mass.," Boston, 1860, pp. 123-124. See also *The Worcester (Mass.) Magazine and Historical Journal*, Worcester, 1826, pp. 78, 90, 91.

single Jew was graduated from any of her schools during the entire period from 1637 to 1800.²³ From the start, however, the study of Hebrew was considered of the utmost importance and a Hebrew oration was a regular feature at Harvard commencements from the beginning down to 1817.²⁴ The subject itself was very unpopular with the students,²⁵ but enforced by the faculty which consisted mainly of ministers, by whom the college was regarded as primarily a training school for the clergy.

The only Jew connected with Harvard during the entire period was Judah Monis, an instructor of Hebrew for about forty years.²⁶ Monis was an Italian Jew, born in 1683, who

²³ The various catalogues and histories of Harvard have been consulted in this connection, including the various Harvard publications as well. Particular care was taken in examining the "Quinquennial Catalogue of the Officers and Graduates of Harvard University 1636-1905," Cambridge, 1905; John Langdon Sibley, "Biographical Sketches of Graduates of Harvard University," Cambridge, 1873, 3 vols., and similar works.

²⁴ See "Subjects for Master's Degree in Harvard College 1655-1791," arranged by Edward J. Young, Cambridge, 1880, p. 6. Many of the subjects assigned related to the Old Testament.

²⁵ This appears repeatedly in the annals of Harvard. Thus Michael Wigglesworth, who taught that subject in 1653, wrote as follows: August 29: "My pupills all came to me y^sday to desire y^y might ceas learning Hebrew: I wthstood it wth all ye reasō I could, yet all will not satisfy ym. thus am I requited for my love; & thus little fruit of all my prayers & tears for yr good." Later on, we find Wigglesworth about to leave the College for the same reason. See "Subjects for Master's Degree in Harvard College 1655-1791," arranged by Edward J. Young, Cambridge, 1880, pp. 6, 7

²⁶ See "Quinquennial Catalogue of the Officers and Graduates of Harvard University 1636-1905," Cambridge, 1905. A sketch of Monis by Rev. G. A. Kohut appeared in *The American Journal of Semitic Languages and Literatures*, Vol. XIV, pp. 217-226, Vol. XV, p. 56, *et seq.*; see also paper by the present writer on "The Jews of New England prior to 1800," *supra*, p. 81, *et seq.* A sketch of Monis appears in almost every history of Harvard.

came to America at a very early age.²⁷ It has frequently been stated that he received his degree after his conversion to Christianity. Investigation, however, shows the contrary to have been the case, for he received the honorary degree of Master of Arts from Harvard College as early as 1720.²⁸ He became an instructor there in 1722 and was baptized the same year, at Cambridge.²⁹ In her "History," Hannah Adams states that there seems to be some doubt as to the sincerity of his conversion, it being a pre-requisite to his obtaining his appointment, and that to the day of his death he continued to observe the seventh day as the Sabbath.³⁰ Monis was popular with his students and prepared a Hebrew grammar for Harvard, which was published in 1735, that being generally considered the first work of the kind in America.³¹ Monis died at Northborough, Mass., in 1764 and the following is the inscription upon his tombstone:

²⁷ Hannah Adams claims that Monis was a native of Algiers, but educated in Italy. Hannah Adams, "History of the Jews," London, 1818, p. 461. According to Pierce, he was born in Italy or the Barbary States. See "A History of Harvard University by the late Benjamin Pierce, A. M., Librarian of the University," Cambridge, 1833, pp. 232-233. Dr. A. S. W. Rosenbach has recently discovered evidence showing that Monis had resided for some years in New York prior to his arrival at Cambridge.

²⁸ "Quinquennial Catalogue," etc., Cambridge, 1905, p. 544.

²⁹ Benjamin Pierce, "A History of Harvard University," *supra*; Josiah Quincy, "History of Harvard University," Boston, 1860; "Universities and their Sons," Vol. II.

Among the printed works of Monis is a "Discourse" delivered at his baptism.

³⁰ Hannah Adams, "History of the Jews," London, 1818, p. 461. The most complete sketch of Monis is that by Rev. G. A. Kohut above referred to. See also *Publications of the American Jewish Historical Society*, No. 3, pp. 113-114.

³¹ Dr. A. S. W. Rosenbach has recently discovered a similar work antedating Monis' publication.

A native branch of Jacob see,
 Which once from off its olive broke,
 Regrafted from the living tree
 Of the reviving sap partook.
 From teeming Zion's fertile womb,
 As dewy drops in early morn,
 Or rising bodies from the tomb
 At once be Israel's nation born.³²

The only other Jewish name associated with Harvard is found in a list of benefactors subsequent to 1780. It is the name of Moses Michael Hays, a Revolutionary patriot of Boston, who was the uncle of the well-known philanthropist, Judah Touro.³³ On the same list appears also the name of one Joseph Costa, but whether he was of Jewish race, I am unable to say.³⁴

Turning to Yale College, founded in 1701, we find quite a few items of interest. Among her earliest graduates for instance, were several members of the Isaacs family, all of Norwalk, Connecticut, who though not Jews themselves, are constantly referred to as of Jewish origin.³⁵ Isaac Isaacs, M. A., belongs to the class of 1750; Ralph Isaacs, 1761; Benjamin Isaacs, 1781; and a second Ralph Isaacs appears in the class

³² John Warner Barber, "Historical Collections," etc., Worcester, 1841, p. 590.

³³ Josiah Quincy, "History of Harvard University," Boston, 1860, Vol. II, p. 569. Letters from Boudinot, Rivington and General Glover to Hays may be found in the MSS. Collection of the Lenox Library (Bailey-Myers Collection), Vol. VII, Nos. 611, 688, Vol. V, No. 51. Justin Winsor also mentions him in his "Memorial History of Boston," Vol. IV, p. 200; and see *supra*, p. 5.

³⁴ Josiah Quincy, "History of Harvard University," Boston, 1860, Vol. II, p. 569.

³⁵ Franklin Bowditch Dexter, "Biographical Sketches of the Graduates of Yale College with Annals of the College History," New York, 1896, Vol. II, p. 233. See also paper by the present writer on "The Jews of New England prior to 1800" above referred to.

of 1784.³⁶ Isaac Isaacs was a captain-lieutenant in the expedition again Crown Point in 1756 and two years later served as captain in the attack on Ticonderoga.³⁷ Ralph Isaacs was a troublesome Tory during the Revolution,³⁸ while his nephew Benjamin sided with America and, removing to Bedford, was for years one of the early members of the New York Assembly from Westchester County.³⁹

The most prominent Jewish graduates of Yale, however, were the Pinto brothers. Ezra Stiles, the patriot president of the college during the Revolution, repeatedly refers to them in his diary as Jews.⁴⁰ The Pintos were three brothers, Abraham, Solomon and William Pinto, all of whom were ardent patriots and served as soldiers throughout the entire war. They were born at New Haven, Conn., and all of them entered Yale.⁴¹

³⁶ "Catalogue of the Officers and Graduates of Yale University 1701-1895," New Haven, 1895. Also Franklin B. Dexter, "Biographical Sketches of the Graduates of Yale College," New York, 1896, Vol. II, p. 233, Vol. IV, pp. 189, 349.

³⁷ Second Regiment of Connecticut Militia. See Dexter's "Biographical Sketches," etc., Vol. II, p. 233.

³⁸ *Ibid.* He was a brother of Isaac Isaacs above mentioned. See also "Colonial Records of Connecticut," Vol. IX, p. 306, Vol. XI, p. 533, Vol. XII, pp. 69, 643, Vol. XIII, pp. 34, 143, 208, 257, 310, Vol. XIV, pp. 66, 155, 321. His name may be found in the index of almost any work dealing with Connecticut Revolutionary history. And see *Publications, supra*, No. 6, p. 151.

³⁹ He was the son of Captain Benjamin Isaacs, and served in the Assembly in 1807, 1814-1816, and in 1818. See Dexter's "Biographical Sketches," etc., Vol. IV, p. 189.

⁴⁰ "The Literary Diary of Ezra Stiles," edited by Franklin B. Dexter, New York, 1901, Vol. I, pp. 233-284, Vol. II, p. 365, Vol. III, p. 107.

⁴¹ Franklin B. Dexter, "Biographical Sketches," etc., Vol. III, p. 700; "Catalogue of the Officers and Graduates of Yale University 1701-1895," New Haven, 1895. Also Henry P. Johnston, "Yale and Her Honor Roll in the American Revolution," New York, 1888, p. 333 *et seq.* Also paper by the present writer on "The Jews of New England prior to 1800," and authorities there given.

Solomon and William Pinto were both graduated in the class of 1777.⁴² "Abraham did not graduate, possibly because he was wounded at the time New Haven was invaded by Tryon. Solomon with the others turned out as a volunteer on that occasion."⁴³

In a work by Professor Johnston, entitled "Yale and Her Honor Roll in the American Revolution," it is stated that "family tradition is to the effect that Solomon Pinto was taken prisoner by the British and sent to England. However this may be, he was at New Haven the following year when he joined Washington's army."⁴⁴ He was a friend of Ebenezer Daggett, the youngest son of President Daggett, of Yale, and according to the Cincinnati records his service began March 18, 1780, as ensign in the Seventh Connecticut Line. It seems that he was not formally assigned to duty by division orders until October in that year, when the following military order appears:

Messrs. Ebenezer Daggett and Solomon Pinto (Yale College, 1777) have been appointed ensigns in the Seventh Regiment by the Governor and Council of the State of Connecticut. They are to do duty and to be obeyed and respected accordingly.⁴⁵

The army was then in the Highlands. A year later young

⁴² See works mentioned in preceding note. They are also mentioned as Jews in Dexter's "Yale Biographies and Annals," Vol. III, p. 700. Their parents were Jacob and Thankful Pinto and their father was the son of Abraham and Sarah Pinto of Stratford, Conn.

⁴³ Henry P. Johnston, *supra*; Dexter, *supra*. It is stated that Abraham and Solomon Pinto were among the wounded July 5 and 6, 1779, on the patriot side. See G. H. Hollister, "The History of Connecticut," New Haven, 1855, Vol. II, p. 377. Also Royal R. Hinman, "A Historical Collection from Official Records of the Part Sustained by Connecticut during the War of the Revolution," Hartford, 1842.

⁴⁴ Henry P. Johnston, *supra*, pp. 333-334.

⁴⁵ *Ibid.*, p. 340.

Pinto was sent to take part in Tallmadge's expedition against Fort Slongo, L. I., which was skillfully surprised and carried October 10, 1781.⁴⁶ He retired from the service at the end of the war, with the general disbandment of the army and has the distinction of being one of the founders of the Society of the Cincinnati in Connecticut.⁴⁷ His brother, William Pinto, while at college was noted for his exquisite penmanship. He transcribed the Declaration of Independence, at the time of its issue, both for President Daggett and for Governor Trumbull.⁴⁸ Immediately on graduation he was engaged in teaching school at Groton, but like his brother, became a volunteer at the time of Tryon's invasion.⁴⁹ "When his brother Abraham was wounded he took him on his horse and carried him out of danger. Later in the war he was ordered to duty at Fort Trumbull, New London Harbor, and upon the landing of Arnold's expedition on the morning of September 6, 1781, he was dispatched with the news to Gov. Trumbull."⁵⁰ He too served to the end of the war and in after life became a prominent West India merchant.⁵¹

In a published list of the benefactors of Yale we find the name of Jacob Rodrigues Rivera, described as of Leicester, Mass., who in 1783 presented the college with a portrait of Rabbi Hajim Isaac Carigal.⁵² Rivera was one of the foremost

⁴⁶ *Ibid.*, pp. 333-334.

⁴⁷ *Ibid.* Additional material as to his military service during the Revolution may be found in "Record of Service of Connecticut Men in the War of the Revolution. Compiled by the Authority of the General Assembly," Hartford, 1889, pp. 218, 325, 360, 636. See also paper by present writer on "The Jews of New England prior to 1800," pp. 93-94, and authorities there cited.

⁴⁸ F. B. Dexter, "Biographical Sketches," etc., Vol. III, p. 700.

⁴⁹ *Ibid.* Also Henry P. Johnston, *supra*.

⁵⁰ *Ibid.*

⁵¹ *Ibid.* He died at New Orleans in 1847.

⁵² Ebenezer Baldwin, "Annals of Yale College in New Haven, Conn.," New Haven, 1831, p. 314.

merchants of Newport in Colonial days, but fled on the British occupation of the town and settled in Massachusetts.⁵³ The portrait referred to must have been particularly appreciated by Yale's president, Ezra Stiles, who was an intimate friend not only of Rivera but also of Carigal.⁵⁴

The only other New England college of interest in this connection is Brown University, Rhode Island, founded in 1764. Though situated near Newport, at that time a great center of Jewish activity, it seems strange that with one possible exception, not a single Jew was graduated there prior to 1800. The rules of the college excused students from attending on Saturday, the Seventh-day Sabbath,⁵⁵ but this rule seems to have been adopted to attract Seventh-Day Baptists only. The only possibly Jewish name on its roll is that of Benjamin Benneau Simons, who was born in Charleston, S. C., in 1776, and graduated from Brown in 1796.⁵⁶ He studied medicine in London and received his M. D. from the University of Edinburgh. Returning to America he practiced his profession in Charleston until his death in 1844.⁵⁷

We do find a number of Jews, however, among the benefactors of Brown in Colonial days. About 1770 the college sent its representative to South Carolina and Georgia for the pur-

⁵³ For a sketch of Rivera, see article on Rivera by the present writer, in the *Jewish Encyclopedia*, s. v. Also Max J. Kohler, "The Jews in Newport," in *Publications of the American Jewish Historical Society*, No. 6, p. 62 *et seq.*; Charles P. Daly, "The Settlement of the Jews in North America," New York, 1893, pp. 78-79; Arnold's "History of Rhode Island."

⁵⁴ Both names figure constantly in Dr. Stiles' Diary. See "The Literary Diary of Ezra Stiles" (1901).

⁵⁵ *Newport Historical Magazine*. Also Reuben Aldridge Guild, "Early History of Brown University," Providence, 1897, p. 266, &c.

⁵⁶ "Historical Catalogue of Brown University," Providence, 1905, p. 84, where a sketch of his career is given.

⁵⁷ *Ibid.* He was also a Fellow of the Royal Society.

pose of obtaining assistance, and in its records for that year, appears an entry entitled:

An Exact List of Benefactions to the Rhode Island College collected and got subscribed in South Carolina and Georgia.⁵⁸

This includes the following names:

1770 Israel Joseph	£3	} of Charleston. ⁵⁹
Michael Lazarus	£1 10 sh.	
Georgia. Benjamin Andrews	£5 ⁶⁰	
South Carolina. Benjamin Hart	£16 9 sh. 4 d.	
Charleston. Moses Lindo	£20. ^{60a}	

Lindo was one of the best-known Jews in the South. For years he was surveyor and inspector-general of indigo, drugs and dyes for the province and may be regarded as one of the prominent figures in Colonial South Carolina.⁶¹

The generous donation of Moses Lindo of what in those days must have been regarded as a large sum, seems to have created quite a sensation at the college.

The following entry appears in the records of Brown in that connection:

(1770) The sum of twenty pounds having been reported as a subscription from Mr. Moses Lindo, a Jewish merchant of Charleston, it was thereupon "Voted, That the children of Jews may be admitted into this Institution, and entirely enjoy the freedom of their own religion without any restraint or imposition whatever. And that the Chancellor and President do write to Mr. Moses Linds of Charleston, South Carolina, and give him information of this resolution."⁶²

⁵⁸ Reuben Aldridge Guild, "History of Brown University," Providence, 1867, p. 221 *et seq.*

⁵⁹ *Ibid.*, p. 221.

⁶⁰ It is doubtful whether he was a Jew.

^{60a} *Ibid.*, p. 223.

⁶¹ For a sketch of Lindo's career see article on Moses Lindo by the present writer in *The Jewish Encyclopedia*, s. v. Also his paper on "The Jews of South Carolina prior to 1800," in *Publications of the American Jewish Historical Society*, No. 12.

⁶² Reuben Aldridge Guild, "Early History of Brown University," Providence, 1897, p. 150.

In the same record under date of 1770 appears also "a list of persons in Ireland who have contributed towards endowing the college in Rhode Island Government" and on it the name of Isaac Simon of Dublin, £1 1/.⁶³

In New York, Columbia College, originally known as the "College of the Province of New York," was founded in 1754. Among its earliest governors was Oliver DeLancey,⁶⁴ whose wife, Phila Franks, was the daughter of Jacob Franks, a prominent Jewish merchant of this city.⁶⁵ From the start the college had a precarious existence and owing to the French and Indian War it became almost hopelessly impoverished. Its president, the Rev. Dr. Johnson, accordingly proposed the making of a collection in England for the benefit of the institution. The matter was taken up with a New York physician, Sir James Jay, the brother of John Jay, and then laid before the governors of the institution. As a result a committee of five was appointed in 1762, one of these being Moses Franks, a native of New York, but resident in London.⁶⁶ Moses Franks was the son of Jacob Franks and had served in the

⁶³ *Ibid.*, "History of Brown University," Providence, 1867, p. 155.

⁶⁴ See "Columbia College General Catalogue 1754-1894," New York, 1894. He held this position shortly after 1780.

⁶⁵ Hon. Simon W. Rosendale, "A Document concerning the Franks Family," in *Publications of the American Jewish Historical Society*, No. 1, p. 103. The home of Oliver DeLancey and his wife is still in existence and is known as Fraunces' Tavern, the same building in which Washington subsequently delivered his farewell address to his officers. See also Hon. N. Taylor Phillips, in *Publications of the American Jewish Historical Society*, No. 4, p. 200 *et seq.* Also "Ancestry of Rosalie Morris Johnson."

⁶⁶ "A Letter to the Governors of the College of New York respecting the Collection that was made in this Kingdom in 1762 and 1763 for the Colleges of Philadelphia and New York," by Sir James Jay, Knt., M. D., London, 1771. A copy of this publication may be found in the Lenox Library, New York.

New York militia as early as 1738.⁸⁷ Removing to London early in life he had become one of the great financiers of England and was a member of the great syndicate of Nesbitt, Colebrooke & Franks, which advanced enormous sums to the British Government during the French and Indian War, and furnished provisions for the army throughout that struggle.⁸⁸ Franks moved in aristocratic circles in London and it was, therefore, but natural that the college should have selected him as one of its representatives to plead its cause in England.⁸⁹

The appeal of the college reads as follows:

To all Patrons of Learning and Knowledge, and Friends of the British Empire in America, The Governors of the College of the Province of New York, in the City of New York, in America Send Greeting.

It then proceeds to discuss the necessity of institutions of learning in America, gives an account of the founding of the college, and then proceeds:

But the Ravages of a destructive War which Wasted so great a part of our country increased our expenses, dispirited many of our Friends and prevented us from receiving such further Support from them or the Legislature as we had reason to expect. Thus our slender Fund is almost exhausted and what adds to our Misfortune the public Debts and Circumstances of the Colony forbid us to entertain the most distant Hopes of future Assistance from them. Unable of ourselves to accomplish this useful Purpose, we have no Recourse, but to the Munificence of our Mother Country whose bountiful hand has ever been liberally extended to protect and advance the Happiness of her Colonies. We do, therefore, by these presents authorize and appoint James Jay, M. D., a gentleman of this City, of a liberal education and eminence in his profession, the Hon. George Clark, Esq., Secretary, and Robert Charles, Esq., Agent, of this province, and Barlow Treco-

⁸⁷ "Documentary History of New York," Vol. IV, 211-222. Also "Some Notes Concerning Moses Franks," and authorities there cited, *Publications, supra*, No. 11, pp. 181-183.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.* Franks was a brother-in-law of Oliver DeLancey.

thick and Moses Franks, Merchants of London and each of them by himself, our substitutes for us and on our behalf to solicit and receive the donations and Contributions of all such as shall be generously disposed to favor the Advancement of Learning and Virtue in this extensive and uncultivated Part of the World.

In Testimony Whereof we have caused our common seal to be hereunto affixed this 14th day of May, in the year of our Lord 1762.⁷⁰

This appeal was eminently successful; it resulted, however, in a suit in Chancery against Sir James Jay, brought at the instance of the College and of Alderman Trecothick, one of the gentlemen representing it in London. It was claimed that Jay had used part of the collection for his own purposes, that he had collected £4000, but was accounting only for £2500.⁷¹

The matter was finally adjusted and the college placed upon a firm basis by the fund thus created.

The only Jewish graduate of Columbia prior to the Revolution was Isaac Abrahams, A. B., of the class of 1774, also referred to as Dr. Abrahams.⁷² The commencement program of that year shows that he delivered a Latin oration "On Concord."⁷³ An Isaac Abrahams, presumably the same person, figures at this period in the annals of the Spanish and Portuguese Congregation of New York,⁷⁴ and a Rachel Abraham, wife of Isaac Abraham, possibly the same, was buried in the old cemetery in New Bowery in 1802.⁷⁵

⁷⁰ "A Letter to the Governors of the College of New York respecting the Collection that was made in this Kingdom in 1762 and 1763 for the Colleges of Philadelphia and New York," by Sir James Jay, Knt., M. D., London, 1771, Appendix, p. 39.

⁷¹ Jay's letter mentioned in preceding note.

⁷² "Columbia College General Catalogue," 1894, p. 87.

⁷³ This program is preserved at Columbia University and was recently exhibited in connection with the 1909 meeting of the American Historical Association, at New York.

⁷⁴ Records in possession of the Congregation.

⁷⁵ Rosalie S. Phillips, "A Burial Place for the Jewish Nation forever," in *Publications of the American Jewish Historical Society*, No. 18, p. 106.

In 1784 the Board of Regents of the University was created by the State of New York and Gershom Mendes Seixas, the patriot minister of the Spanish and Portuguese Congregation of New York, was made a member of that body. The name of the college was changed from King's College to Columbia, and its government entrusted to the Board of Regents.⁷⁶ Thus Mr. Seixas became one of the first directors of Columbia after the Revolutionary War. In 1787 an act of the legislature made a further change by appointing trustees to manage the institution, but Gershom Mendes Seixas was also named a trustee thereunder and continued as trustee of Columbia College⁷⁷ down to 1815, being the only Jew ever thus honored.

Rev. Mr. Seixas was a native of New York City, born in 1745. At the outbreak of hostilities he, with a number of other patriots, induced the Congregation to disband rather than continue under British auspices. He returned after the evacuation of the city and reassumed his former charge. He figures as one of the clergymen in connection with the inauguration of George Washington in 1789,⁷⁸ and was also on intimate terms with Protestant divines of his day. The Congregation has in its possession sermons of his endorsed, "Preached by me in St. Paul's Chapel, New York," an early example of the tolerant spirit prevailing among religious bodies at that period.⁷⁹ He also has the honor of having preached the first Thanksgiving sermon in this country in pursuance to President Washington's Proclamation.⁸⁰

At an examination held at the Columbia College Grammar School in 1786 mention is made of the award of the premiums

⁷⁶ "Columbia College General Catalogue," 1894, p. 15.

⁷⁷ "Columbia College General Catalogue," 1894, pp. 8, 16.

⁷⁸ See Griswold, "The Republican Court," p. 138.

⁷⁹ See paper by the present writer on "The Patriot Jewish Minister of the American Revolution" in *Jewish Comment*, Baltimore, January 10, 1902.

⁸⁰ Thomas E. V. Smith, "New York City in 1789," New York 1889.

to Moses Moses, a son of Isaac Moses, one of the patriots of the Revolutionary War.⁸¹

Walter Jonas Judah was a student at Columbia in 1798,⁸² but did not graduate,⁸³ and Sampson Simson, subsequently the founder of Mt. Sinai Hospital, was a graduate of the college in the class of 1800.⁸⁴

Princeton was a strictly Presbyterian foundation and it is doubtful whether Jews attended there prior to 1800. The only possibly Jewish names in its registers are Noah Hart, M. D., class of 1763; Joshua Hart, A. M., 1770; and Israel Harris, of the class of 1790.⁸⁵

The greatest liberality prevailed at the University of Pennsylvania. This institution was founded largely through the influence of Benjamin Franklin in 1749; situated at Philadelphia it is quite natural to expect the names of some Jewish students on its rolls. Like other colleges, its early classes were exceedingly small. Of its early records, two college tuition books are still in existence, giving a "List of Scholars entered at the Academy and College up to and including the year of 1769."⁸⁶ In this list we find the following:

David Franks entered by John Franks in 1760.

Moses Franks entered by David Franks in 1761.

David Judah entered by Abraham Judah in 1760.

Moses Levi entered by Sampson Levi in 1764.

⁸¹ "The New York Directory for 1786" (Reprint), Appendix (Dec. 27, 1786), p. 213.

⁸² "Matriculants at Columbia who have not graduated, 1758-1897," New York, 1897.

⁸³ See *Publications of the American Jewish Historical Society*, No. 18, p. 102.

⁸⁴ "Columbia College General Catalogue," 1894, p. 92. He gave a sum of money to the college by will; this is called "The Simson Law Book Fund."

⁸⁵ "Princeton Catalogue," 1896.

⁸⁶ "A History of the University of Pennsylvania from its Foundation to A. D. 1770," by Thomas Harrison Montgomery, Phila., 1900, Appendix F, pp. 530, 554.

Nathan Levi entered by Benjamin Levi in 1768.

Michael Simpson entered per se in 1768.

There also appears one John Hammond Dorsey, entered by Samson Levi in 1767,⁸⁷ presumably a protégé of Mr. Levi, who was one of the wealthy Philadelphians of his day.

The most prominent of the early Jewish graduates of the university, however, is undoubtedly Moses Levy, born in Philadelphia in 1757, who died there in 1826.⁸⁸ His father was one of the signers of the famous Non-Importation Agreement in 1765.⁸⁹ Moses entered the college in 1769 and was graduated in 1772, there being only two others in the graduating class.⁹⁰ Admitted to the bar in 1778, he soon became one of the foremost lawyers of his day. He served the State of Pennsylvania in the legislature, became recorder of Philadelphia in 1802 and held that position till 1822, when he became presiding judge of the District court of Philadelphia. As such he continued until 1825. He was one of the trustees of the university from 1802 to the time of his death, a period of almost a quarter of a century.⁹¹

In the class of 1795 was graduated Zalegman Phillips,⁹² son

⁸⁷ *Ibid.*

⁸⁸ "University of Pennsylvania Biographical Catalogue of the Matriculates of the College 1749-1893," Phila., 1894. Thomas Harrison Montgomery, "A History of the University of Pennsylvania," *supra*. A sketch of his career by Dr. A. S. W. Rosenbach may also be found in the *Jewish Encyclopedia*, and in Henry S. Morais, "The Jews of Philadelphia," Phila., 1894.

⁸⁹ The original document may be seen in Independence Hall, Philadelphia.

⁹⁰ See authorities mentioned in note 12. One of Levy's classmates was William Tilghman, subsequently Chief Justice of the Supreme Court of Pennsylvania.

⁹¹ See authorities cited in note 88.

⁹² The class consisted of but 15. See "University of Pennsylvania Biographical Catalogue," etc., Philadelphia, 1894. His mother was Rebecca Machado and his wife, Arabella, daughter of Myer S. Solomons. See Munsell's "American Ancestry," Vol. IV.

of Jonas Phillips, a Revolutionary soldier and prominent member of the Jewish congregations of New York and Philadelphia.⁹³ Zalegman Phillips was born in 1779 and entered the college in 1792. He too adopted the legal profession,⁹⁴ but after him we find no other Jewish graduates until 1807, when Jacob Gratz, A.M., the son of Michael Gratz, took his degree.⁹⁵ This gentleman subsequently became a member of the Pennsylvania Legislature and a State Senator.⁹⁶

There is, however, another college in Pennsylvania that interests us: Franklin College, now known as Franklin and Marshall College. It was founded by Benjamin Franklin at Lancaster, Pa., in 1787, and was named in his honor.⁹⁷

Its early records are unfortunately lost,⁹⁸ but it appears from the few fragments that still exist that in the first year of its existence (1787-1788) it had four Jewish students: Jacob

⁹³ Hon. N. Taylor Phillips in *Publications of the American Jewish Historical Society*, No. 2, p. 57. Also "Pennsylvania Associates and Militia in the Revolution," Vol. I, p. 682. See sketch of Jonas Phillips, by present writer, in *Jewish Encyclopedia*, s. v., and authorities there cited.

⁹⁴ Henry S. Morais, "The Jews of Philadelphia," Philadelphia, 1894. Also "University of Pennsylvania Biographical Catalogue," *supra*.

⁹⁵ See authorities cited in preceding note. He was born at Philadelphia in 1788. His mother was Miriam Simon.

⁹⁶ *Ibid.*

⁹⁷ "American Educational History Series," edited by Herbert B. Adams, Washington, 1902, No. 33, pp. 66-67. Also "Franklin & Marshall College, Catalogue of Officers and Students, 1787-1903," Lancaster, Pa., 1903. Rev. J. H. Dubbs, D. D., "The Founding of Franklin College 1787," Philadelphia, 1887.

⁹⁸ *Ibid.* In a note at p. 33 it is stated that "the records of the German Department appear to be no longer extant. This is to be specially regretted, inasmuch as the advanced students and those not residents of Lancaster were generally connected with the latter department."

Franks, William Franks, Hyman Gratz and Richea Gratz.⁹⁹ The last two were the children of Michael Gratz, one of the wealthiest Jewish merchants of Philadelphia, a signer of the Non-Importation Agreement of 1765.¹⁰⁰ He figures repeatedly in the annals of the American Revolution. The name of Richea Gratz is interesting, she being among the first women to obtain a collegiate education. This lady married Samuel Hays and her son was the late Dr. Isaac Hays, editor of the *Medical News*.¹⁰¹

The only item of interest in the South is from Virginia. It appears that after the Revolution an effort was made to establish a university in Virginia, which became known as the "United States Academy at Richmond." It was intended to be a university for arts and sciences, with branches at Baltimore, Philadelphia and New York. Its projector was the Chevalier Quesnay de Beaurepaire, the grandson of the philosopher Quesnay, who, like Lafayette, had come to America and served in the Revolutionary War. Jefferson, then in France, greatly favored the scheme and Quesnay succeeded in raising a sum of 60,000 francs. The list of subscribers of this fund, says Prof. Adams, "will have historical interest for it represents the first contribution to university education at the South."¹⁰²

Among the Virginia subscriptions in 1786 are those of the firm of Cohen & Isaac¹⁰³ and of one James Hays,¹⁰⁴ possibly a

⁹⁹ *Ibid.* The s is omitted from the Franks' names and Richea Gratz is classed with "males."

¹⁰⁰ See note 89.

¹⁰¹ See *Publications of the American Jewish Historical Society*, No. 1, p. 122; Morais, *supra*.

¹⁰² Herbert B. Adams, "Thomas Jefferson and the University of Virginia," in "American Educational History Series," No. 2, p. 22.

¹⁰³ See "Liste des Premiers Souscripteurs en Virginie, Année, 1786," *ibid.*

¹⁰⁴ *Ibid.*, p. 23.

Jew. A building was completed in furtherance of the project, but the French Revolution put an end to the scheme and the building erected with the fund was used by the Virginia Convention when it adopted the Federal Constitution in 1788.¹⁰⁵

The present sketch is largely pioneer work and those who have access to original records in the various earlier institutions of learning will doubtless find much additional valuable material. It is to be hoped that the present paper may serve to stimulate research in that direction.

¹⁰⁵ *Ibid.*, p. 30.

THE BEGINNINGS OF RUSSO-JEWISH IMMIGRATION TO PHILADELPHIA.

BY DAVID SULZBERGER.

In thirty years the movement of Jews from Russia to the United States has almost reached the dignity of the migration of a people. Prior to 1880 a Russian Jew was hardly ever seen in America. Now they and their descendants form the overwhelming majority of the Jewish people in the United States. It may be useful to the future historian of the Jews in America and not without interest to others that there should be recorded the steps that were taken in this country thirty years ago by the Jews settled here and by American citizens generally to welcome the immigrants and aid them in the very difficult period of their transplantation into a new soil. In Philadelphia it was the branch of the Alliance Israélite Universelle which undertook to organize this work and most of the statements here given are derived directly from the minutes of that organization. They present a record of brotherly feeling and humanity, of most devoted personal service and for that reason as well as because of their historical interest are deemed worthy of being handed down as part of the activity of an American community.

At a meeting of its board of directors, held at the office of the president, Moses A. Dropsie, on June 16, 1881, it was resolved that an urgent appeal be issued to the presidents of the Hebrew congregations of the city as well as to the presidents of the different lodges of the various Jewish orders of the district, asking their aid and urging them to appoint committees to make collections or to adopt any other means they may deem proper for the pecuniary relief of those who have so strong a claim on our sympathies and our means.

The secretary was instructed to forward circulars to all Israelites who are likely to aid in the proposed work.

Another meeting of the board was held September 28, 1881. The president informed the board that "the object of the meeting was to find ways and means to assist the Russian Jewish emigrants who would shortly arrive on our shores."

Philip Lewin moved to appoint a committee of six to carry out the above mentioned object with power to enlarge this committee.

The president appointed as the committee: Philip Lewin, Rev. Dr. Samuel Hirsch, Rev. Sabato Morais, A. Dannenbaum, S. Lederer and B. H. Feustmann.

At the meeting of the Board held January 3, 1882, it was resolved that the corresponding secretary be requested to address the parent society in Paris respecting the disposition to be made of the collections, suggesting that the influx of the Russian refugees required the expenditure of a large amount of money, and inquiring whether the parent society would be content that the receipts of this year be retained here.

Philip Lewin, chairman of the committee appointed by the president, made the following report at the annual meeting of the Society held February 12, 1882.

To the President and Directors of the Philadelphia Branch of the Alliance Israélite Universelle.

Gentlemen: As chairman of the committee to devise ways and means of receiving and caring for the Jewish refugees I beg leave to submit the following report [the report here recites the meeting of October 4, 1881, and other preliminary arrangements and the subsequent meeting, the appointment of the Employment Committee of Fifteen, etc.]:¹

The committee at New York made a serious mistake in their calculation that but 500 refugees would land in the United States by the first of January. In spite of letters and telegrams dispatched from New York to Paris, they were sent over in such large numbers that the New York committee, unable to procure

¹ There is no account of the meeting of October 4, 1881.

sufficient voluntary aid to attend to all the wants of these poor unfortunates, were compelled to effect an organization with paid officers.

The only excuse from Europe for sending them over in such numbers was that they were unable to hold them back.

It was not to be expected that New York City should retain all those who landed there; many were sent to other cities west and south; and the chairman of this committee felt called upon to have another interview with Judge Isaacs, also with Mr. Kursesheet, the secretary,² and the result of this has been that although over 2300, including a large number of families, have already reached New York, only about 100 were sent to this city. Of that number there were four families with five children; the remainder were young able-bodied men, some few married, but having left their families in Europe until such time when they have earned sufficient to be sent further.

Mr. Arnold Kohn has been indefatigable in his exertions to procure suitable employment for the refugees; indeed I cannot bestow sufficient praise for his efforts in their behalf, but it took so much of his time from his business and family that he felt it his duty to resign as chairman of the Employment Committee.

However, the gentleman is still very active in the same worthy cause; it has become a labor of love with him and he cannot forsake it, and in conjunction with Mr. Isaac Saller, who although not even on the Employment Committee, from the very beginning devoted all his spare time in behalf of the Russians, is now acting as chairman of the committee, and Mr. Morris Newburger, who takes much interest in the refugees, found employment for quite a number of them; suitable places have been found for most of them.

Let it not be supposed that it is an easy matter to place them in positions in which they can earn their bread at once, the great drawback of those received here being that very few had learned any trade at all, and their inability to make themselves understood were the great obstacles which the Employment Committee encountered.

The committee was compelled to have some of them taught cigar-making, buttonhole-making by machine, etc., all of which has caused a large outlay of our funds; we had to provide for

² There is no account of a previous interview.

them for several weeks before they were enabled to earn enough to pay for board and lodging.

A number were sent to the country, especially to Mr. Marcus Nathan at Lebanon, Pa., who provides them with goods which they sell by peddling. Messrs. Sinsheimer and Deutsch, shirt manufacturers, also employ several. But few of our Jewish business houses were enabled to take them as help into their stores or factories; still a number were disposed of in that way and these were of no further trouble or expense to the committee or Society. There are still some 20 or more recent arrivals—for whom no employment has been found.

Of the \$3400 subscribed almost \$3000 has already been spent; it is evident, therefore, that should the emigration continue, and as it is claimed, in still larger numbers, a great deal more money will be required. But that is not all. As in New York we find we cannot work with volunteer aid alone.

Many gentlemen feel for and sympathize with the poor refugees, but they cannot give the time it takes to hunt for work for them. The Employment Committee, or at least that part of the committee which has done nearly all the work so far, has in the last few days engaged the services of a gentleman, at a salary, who is expected not only to assist in looking after their wants when they reach here, but also to find employment for them if possible.

We believe that a great deal more could be accomplished if instead of the entire responsibility resting upon the shoulders of two or three gentlemen, more humanitarians could be found who would be willing to take hold of this matter and assist in procuring suitable employment for the emigrants.

If each one of 25 or 50 gentlemen would undertake to find work for one or two only, how quick our arrivals would be disposed of and the burden be taken from the few to whom it has actually become a burden.

But it seems that after the majority of people have given a few dollars, their charity is spent; their conscience is at rest, for they consider that they have done their duty to their God, to themselves and their fellow man.

Since the above was written the Associated Press reports that 300 Russian refugees left Liverpool yesterday on the "Illinois" for Philadelphia. If any doubt existed regarding the truth of this report, it was dispelled by the arrival of Mr. Kursheedt, the secretary, and Mr. Gerschall, the chairman of the Employment Com-

mittee of the Society at New York, in our city yesterday morning, for the purpose of consulting with and if possible aiding us with money and advice in reference to the reception and disposition of the expected arrivals.

All we have done so far will seem but a bagatelle with what is now expected of us. These poor and downtrodden people are now on the Atlantic and will be with us in a few days; prompt and active measures must be adopted at once in order to be prepared to receive and care for them.

A new and distinct organization ought to be effected, and if this cannot be done to-day, I would suggest that a general meeting of the Israelites of Philadelphia be called to meet no later than Wednesday evening. We need a head, a chairman who is able and willing to engineer this whole business; also a secretary and treasurer. Various committees ought to be appointed, on reception, on supplies, on transportation, etc.

A committee whose duty it should be to find a suitable building in which to lodge and feed the emigrants, ought to be appointed at this meeting; another to procure a steward or superintendent and such other help as will be absolutely necessary. The chairman of the various committees, by going over to New York, would learn much to assist them in the labor to be performed here.

We have a duty, a sacred duty, to perform and no one ought to shrink from it. Every one who can spare but an hour a day ought to come forward and offer his services for that hour towards this most worthy cause. The atrocities committed on these helpless people, who cry "Shema Yisrael," just the same as we do, in and out of trouble, ought to appeal to every Yehudi in this glorious land of liberty, where, thank God, such unheard of cruelties and persecutions are unknown—but I will leave this appeal to those better able by their eloquence to stir up the Jewish heart than my poor abilities permit me—I will only say: Israel, brethren, do your duty.

For the committee,

PHILIP LEWIN, *Chairman.*

PHILADELPHIA, February 12, 1882.

A letter was read from Isidore Loeb, secretary of the Alliance Israélite, dated Paris, January 19, 1882, authorizing the Philadelphia branch to receive and disburse for the benefit

of the Russian refugees all moneys collected or received in this city.

On motion of Wm. B. Hackenburg, the following was adopted:

WHEREAS, That in view of the constant arrival of the Russian refugees and the necessity of a large amount of money to properly care for them on their arrival and provide necessary means for their support, therefore

Resolved, That all the moneys now in the treasury, and that which may be received during this year, be appropriated for the care and support of such Russian refugees as may arrive or be sent to this city, as suggested by the Alliance Israélite Universelle at Paris.

Resolved, That a communication signed by the president and secretary, with a translated copy of the letter received from the Alliance Israélite Universelle at Paris, be addressed to the various district grand lodges of the Jewish orders whose headquarters are in this city, asking them, in view of the necessity of providing the required funds for the care of the Russian refugees who may be sent here from New York or arrive direct from Europe, to permit the payment of the collections annually made in their various bodies, into the treasury of this branch of the Alliance Israélite or its special committee instead of sending them to Paris.

On motion of David Teller the following was adopted:

That a committee of four be appointed in conjunction with the president, to wait upon the mayor, and request him to call a meeting of the influential citizens of Philadelphia at his office, to financially assist in providing for the Russian Jewish emigrants.

The following committee was appointed to take charge of the Russian refugees to arrive in this city, to provide a suitable building, engage a competent superintendent and make other necessary arrangements for their comfort and employment, and to call a general meeting of the Israelites of Philadelphia as soon as they deem it necessary and expedient, viz.: Philip Lewin, Lucien Moss, M. H. Pulaski, J. Binswanger, Simon Muhr, M. Newburger, Samuel Espen, Benny Salinger, Mayer

Frank, Arnold Kohn, Isaac W. Kahn, Leopold Hirsh, Herman Loeb, Levi Mayer, A. M. Frechie, Herman Heller, Simon A. Stern, M. Simon, Isaac Roskam, Louis Lang, Jacob May, Morris Stern, B. Abeles, Louis Hano, S. Bacharach, M. C. Hirsch, Samuel Weil, Alfred T. Jones.

The committee was given power to fill vacancies and add to their number.

On February 13, 1882, the committee held a meeting at which it was resolved to call it The Committee for the Relief of the Russian Refugees.

Mr. Philip Lewin, the chairman, read a telegram from Peter Wright & Sons, stating that 280 Jews had left Liverpool last Saturday on the steamer "Illinois" bound for this port.

Moses A. Dropsie, Esq., announced that he and several other gentlemen had visited the Trans-Continental Hotel in West Philadelphia, part of same being in good order and another part quite out of repairs; it might cost \$500 to place it in such condition as to make it tenatable for the immigrants. Messrs. Dobbins & Kingsley, the proprietors, had offered the use of the hotel gratis.

Mr. Dropsie further stated that he thought the depot of the Pennsylvania Railroad, at 32d and Market streets, would be preferable; that he had visited the mayor of this city and approached him on the subject; the mayor kindly promised to see the officers of the railroad company in person and would let us know the result.

Mr. Dropsie also spoke to the mayor about the intended meeting of the citizens at the latter's office and in consequence such a meeting will be called on Wednesday, the 15th inst., at 12 o'clock m.

The following auxiliary committee of ladies was appointed: Miss Nina Morais, Miss Rebecca Moss, Miss Josephine Moss, Mrs. Henry Cohen, Miss Amanda O. Levy, Mrs. Julius Sichel,

Mrs. Chas. Kaufman, Mrs. Abm. S. Wolf, Mrs. B. H. Feustmann, Mrs. H. S. Frank, Mrs. Adolf Rosenbaum, Mrs. Fanny Muhr, Mrs. Morris Pfaelzer, Mrs. Louis Hano, Mrs. E. S. Van Beil, Mrs. Benny Salinger, Miss Ellen Phillips, Mrs. J. H. Kahn, Mrs. Simon Pfaelzer.

February 14 another meeting was held; 32 ladies and gentlemen were present, Mr. Philip Lewin presiding and Alfred T. Jones acting as secretary.

Mr. Moses A. Dropsie stated that information would be given the next day whether the Pennsylvania Railroad depot could be obtained.

Mr. Simon Muhr was unanimously elected treasurer of this committee.

The following circular, issued by the mayor of this city, was read:

PHILADELPHIA, February 13, 1882.

Sir: The steamship "Illinois," which left Liverpool on Saturday, the 11th inst., for this port, has on board about 300 Russian refugees, fleeing from oppression, barbarity and cruelty disgraceful to mankind. Ordinary humanity requires that provision should be made for these unfortunate creatures. The philanthropic and benevolent citizens of Philadelphia have always cheerfully and willingly helped the unfortunate. The present emergency requires prompt and speedy action, as the refugees are expected to arrive here on the 22d. Our sister city of New York has nobly and generously responded to the cry for help to the large number of the Russian victims, that have recently landed here. You are respectfully requested to attend a meeting of citizens at this office on Wednesday, the 15th inst., at 12 o'clock noon, to devise ways and means for relief.

SAMUEL G. KING, *Mayor of Philadelphia.*

[The following account of the citizens' meeting at the mayor's office is taken from *The Jewish Record*, Philadelphia, February 17, 1882:]

THE RUSSIAN REFUGEES.

PREPARATORY MEETING OF CITIZENS AT THE MAYOR'S OFFICE—MASS-MEETING TO BE CALLED.

On Monday morning, at the request of the "Alliance," his Honor Mayor King issued a circular to some of our influential fellow citizens, inviting them to meet at his office to devise ways and means for the Russian refugees.

In accordance with the invitation, a number of citizens assembled in the mayor's chambers on Wednesday at noon.

Senator Horatio Gates Jones called the meeting to order and nominated Mayor King as chairman, and Mr. Wm. B. Hackenburg as secretary. This was unanimously agreed to.

The mayor read the call and said the meeting was for the purpose of appointing the proper committees and collecting the necessary funds for relieving the wants of those alluded to, when they arrive in the city, in order to give them shelter and some of the necessities of life. There had been a committee of gentlemen appointed and he had been requested to call the meeting.

Moses A. Dropsie said those who had for the past nine months read the papers would know of the cruel conduct of the Russian people, not the Russian government. It was, perhaps, surprising to many that this should have continued for so long a time uninterrupted by the Russian government. "But," he continued, "when we remember that the state of Russian civilization is not in accord with the civilization with which we are surrounded, and when we remember that many of the Russian subjects can neither read nor write, that many of them are bigoted, prejudiced and lack that education which is so essential to the understanding of their own rights, it will be no longer surprising. The *London Times'* special correspondent sent a letter to that paper detailing an account of the outrages perpetrated on the poor Jews, outrages which in a short time rendered one hundred thousand people houseless. They were despoiled of their property and every thing that they held dear and sacred. Women were violated, men were maltreated, and the people generally subjected to every kind of persecution that an ignorant rabble could devise. The question presents itself, What was the Russian government doing all this time? But we must remember that the Russian government is supported by the Russian soldiery, who partake of the opinions and the prejudices of the Russian people." Mr. Dropsie referred

to the number of refugees which would soon arrive in this country, and submitted the following:

WHEREAS, The steamship "Illinois" is now bringing to the city of Philadelphia a large number of Russian refugees, driven by oppression and cruelty from their birthplaces and homes, and are seeking an asylum in the United States; and

WHEREAS, Common humanity dictates that preparation should be made for the temporary care and sustenance, while in the city of Philadelphia, of these and such other Russian refugees who may hereafter come as are destitute;

Resolved, That the beneficent inhabitants of Philadelphia be appealed to for pecuniary and other help to relieve the wants of those unfortunate beings; and be it further

Resolved, That the moneys collected by the treasurer to be appointed by this meeting be paid over to Mr. Simon Muhr, treasurer of the Executive Committee, for the relief of the Russian refugees.

The resolution was unanimously adopted.

Rev. James Morrow offered the following, which was adopted:

Resolved, That this meeting of the citizens of Philadelphia, convened by the mayor, views with horror and indignation the shameful atrocities committed upon the Hebrew race in Russia. On the ground of simple humanity this meeting further expresses its deep compassion and heartfelt sympathy with the sufferers and with those who have been so inhumanly bereaved.

Mr. Thomas A. Price said that the meeting should give expression to its abhorrence in such form as would reach the parties against whom they were expressing their indignation. As citizens of the United States, he thought they might express their opinion that it was within the power of the government to express its abhorrence at such atrocities. But the more practical thing for them to do was to meet the emergency presented by the arrival of these refugees. "We cannot afford," said he, "to allow the Jews to do this work alone, even if they were able and willing; it is our business to help."

General Collis said the people of America could not speak in any hesitating voice respecting the outrages inflicted on the Jews. He moved the following:

Resolved, That our Senators and Representatives in Congress be requested to take such steps as they may deem advisable to obtain from our government a protest against the treatment now

inflicted upon the Jews in Russia, and an appeal to the Russian government for such action as shall secure the protection of the lives and properties of these unfortunate people.

"This meeting," said General Collis, "will only form the nucleus for a town meeting, where the people generally can express their sentiments."

Rev. C. H. Kimball spoke in favor of the resolution and said that he considered the meeting a sort of preliminary one to the mass-meetings which would surely follow. He said the refugees must be provided for, but it seemed to him that such action would be a comparatively small part of the matter, and that the people who could not leave Russia should in some way be protected.

Senator Horatio Gates Jones said in her charity now Philadelphia would strengthen her claim to the title of City of Brotherly Love. He paid a high tribute to the Hebrew people, and said in every nation wherein these people lived they had been the cause of its prosperity.

Rev. R. H. Harper said that he wanted to express his horror at the treatment of the Jews, and, at the same time, his approval of the resolution. He said that he attended the meeting because he was personally interested in the matter, and because he wanted to speak for most of the Christian ministers. For months past he had been reading with astonishment and regret of the persecutions of these people, not only in Russia, but in other countries, and he thought it was time for the people of this land to express their sentiments as, for years gone by, these people have been persecuted in every land, and there was some little of it in our own country.

Rev. C. H. Kimball stated that eighty millions of dollars worth of property had been destroyed and outrages committed upon 70,000 of these people during the last nine months.

Dr. Morrow's and General Collis' resolutions were then unanimously adopted.

General Collis said: "I suppose the practical part of the business now would be to open a subscription list; and appoint a Committee of Finance to collect what money they can at the present time, and continue their efforts to get more hereafter."

Wm. V. McKean suggested to General Collis that the plan of opening subscriptions at once did not always work well, and that it would be better to withdraw that part of the motion. "Gentlemen have come here," he continued, "at the call of the mayor for

a specific purpose, and they may not be prepared to say at once what they will do. It will be sufficient to appoint a Committee of Finance, and then let the contributions come in another way. If there was an immediate exigency upon us, and money was wanted to-day, right at this moment, it would be different."

General Collis having withdrawn that part of the motion, Mr. McKean continued: "I think a town meeting should be held in every city in this country to express the indignation and horror of the American people at these atrocities committed upon the Russian Jews. I happen to have been one of those who had opportunities to look into the details of these awful barbarities. They cannot be magnified, and in their base brutality are beyond anything I ever read, even in the darkest of the dark ages within the last two thousand years.

"You might, if you go back beyond that time, find something worse, but I do not think there is anything within the period to parallel what has been perpetrated in Russia on the Jewish people. Even in this meeting, composed exclusively of men, no one could put these outrages into words without shame—of the awful crimes committed upon the Jewish women. They cannot be put into print in a decent newspaper. Nobody can have an idea of these cruel barbarous acts unless he is familiar with the details.

"The people who are fleeing to our shores have not only suffered these unspeakable outrages in their own persons, but have been despoiled of their property, left without the means of sustaining life, and driven from their homes, to go out to the rest of the world penniless, helpless fugitives. Their condition has in it every element that appeals to the generosity of all mankind, but peculiarly to American hospitality."

Mr. Price thought it would be advisable that the mayor should consult with the members of the society already organized, and then appoint a Committee of Finance to consist of 12 members, which was adopted by the meeting and so ordered, with the addition of an amendment giving the Committee of Finance power to call a public meeting to take further action.

Mr. Dropsie read a list of subscriptions which showed that \$5000 had already been subscribed and the meeting adjourned.

February 15, 1882: Wm. B. Hackenburg gave an account of the enthusiastic meeting held at the mayor's office that morn-

ing and read a list of names of donors to the relief fund amounting to \$5500.

Lucien Moss presented a letter from the Pennsylvania Railroad Company addressed to him, wherein the company tender the use of the main room restaurant and kitchen of their depot, 32d and Market streets, Philadelphia, for the refugees who may arrive on the steamer "Illinois" and also for those who may arrive later.

It was reported that Mr. A. Heller, 22 North 4th Street, had kindly placed a large room at the disposal of the Committee on Supplies for the reception of old clothing.

The chairman stated that he had caused the insertion of a notice in *The Jewish Record*, asking for the donation of such clothing and informing intending donors that by leaving word at the office of Mr. Heller, a wagon would be sent to receive the gifts.

Meeting, February 19, 1882: Mr. Lewin, the chairman, announced that instead of 280 there would be 325 refugees to arrive.

Mr. Binswanger, chairman of the Committee on Furniture, reported that the work assigned to them has been nearly completed and described how the rooms had been divided and furnished.

Mr. Wm. B. Hackenburg stated that he had seen Dr. Morton, who would organize a medical corps, which would gratuitously administer to those who would require attention. Messrs. Warner & Co. will furnish drugs and medicines gratis.

Mr. Hackenburg further stated that the Committee on Finance had been organized and would meet at the mayor's office on the Tuesday following (February 21) at noon. The subscription up to date amounted to \$7700.

Mr. Simon Loeb, chairman of the Supply Committee, stated that all necessaries had been purchased except clothing of which he thought enough would be donated.

Mr. Lucien Moss stated that the Pennsylvania Railroad would have a number of cars and a locomotive standing ready at the wharf to transport the immigrants forthwith to the depot; also that he obtained permission to go with some of the committee down the river on the revenue cutter to meet the steamer.

A letter from Mr. Funk, of the Pennsylvania Railroad, was read in which that gentleman promised to do all in his power to assist the committee.

It was resolved to send letters of thanks to Mr. Kingsley and Mr. Dobbins for their kind offer of the Trans-Continental Hotel and to the Pennsylvania Railroad.

A telegram from Mr. Hamilton Disston to Mayor King was received, which read as follows:

Learning that a vessel will soon arrive in Philadelphia with fifty Jewish families who have been compelled to leave Russia on account of persecution, I, therefore, on behalf of our company offer to give to each family forty acres of land in our purchase as a token of sympathy and to assist their friends in placing them in a position of comfort in a free land.

(Signed) HAMILTON DISSTON, *President*.

On motion of Simon Muhr it was carried that the secretary be requested to tender the thanks of the committee to Mr. Disston for his liberal offer and the president appoint a committee of three to confer with Mr. Disston upon the practicability of carrying this project into effect. The chairman appointed Simon Muhr, Lucien Moss, Simon A. Stern and Benny Salinger, the secretary.

It was resolved that the Committee on Reception work out a plan for the regulations required at the West Philadelphia depot in regard to the admission of visitors and all other rules and regulations which may be necessary for the government of the refugees, the president to be an *ex officio* member of the committee.

On February 26, 1882, a meeting of the Employment Committee was held at the Pennsylvania Railroad depot, West Philadelphia. Mr. A. Goldsmith was chosen permanent chairman and Mr. M. K. Cohen was elected secretary, to take charge of the office and to be at all times at the service of the committee.

Mr. Gabriel Shoyer, 517 Arch Street, offered a large room at his place gratuitously, to be used as an office for this committee, which offer was accepted with thanks.

February 28, 1882: A meeting of the General Committee was held, Mr. Philip Lewin presiding; 20 ladies and 36 gentlemen were present.

Mr. I. Binswanger read the report of the Committee on Furniture, stating that the work of the committee was finished, the expense incurred was \$3604.09 and enumerated the separate items.

Mr. A. Goldsmith, chairman of the Employment Committee, stated that 55 of the refugees had obtained employment.

Mrs. S. Pfaelzer stated that she had placed only one girl so far.

A letter from Mr. Wm. B. Hackenburg, secretary of the Committee on Town Meeting, was read, wherein he requested the presence of 25 refugees on the stage of the Academy during the meeting. It was resolved that it was the sense of this meeting that the refugees should not be placed on the stage and that the program should be changed in that respect.

Letters were received from Mr. Oppenheimer, offering a benefit for the refugees at the Philadelphia Skating Rink, and from the Eighth Street Theatre for a similar purpose; both offers were declined with thanks.

The treasurer, Mr. Simon Muhr, stated that all the money the refugees had in their possession amounted to \$150 and that he had taken charge of the same.

At the meeting of the committee held March 21, 1882, Mr. Simon Muhr stated that Mr. Freitag, of Ohio, would not be here, that the idea of engaging him had been given up, and that he would go to Florida himself, examine the land and report forthwith.

A resolution was adopted that if Mr. Muhr deemed it advisable and expedient he be authorized to locate the colony and make all necessary arrangements.

A committee meeting was held April 1, 1882. Mr. Simon Muhr, who had just returned from Florida, gave an elaborate and interesting account of his observations there, the substance of which was, that he had not concluded in his own mind if he should recommend the colonization of the refugees there; but that a Mr. Robinson, who lives in Florida, and in whom he had the utmost confidence would visit the land and give his opinion, also information as to the cost of transportation, dwellings, utensils wanted, etc.

This information he expected to receive in a few days.

A letter from Mr. Djialinski was forwarded by the Florida Land Improvement Company, wherein he furnished a description of the climate in Florida and gave his opinion that only skilled workmen or farmers were wanted there.

A motion was made by Arnold Kohn, seconded by A. M. Frechie, that the colonization scheme be abandoned, and that employment for the refugees be found as soon as possible.

On motion, the consideration was postponed until the next meeting.

At the committee meeting of April 5, 1882, Mr. Simon Muhr reported that he had not heard from Mr. Robinson.

Mr. Kohn's motion to abandon the colonization scheme was considered and after two hours' discussion was carried.

A vote of thanks was tendered Mr. Muhr for the time and money spent in going to Florida.

The following reports were received at the committee meeting held May 9, 1882:

Report of Lucien Moss, chairman of the Committee on Reception and Transportation, stating that he had a letter from O. E. McClellan, informing him that the West Philadelphia depot had been turned over to them in a clean and satisfactory condition.

Mr. Simon Loeb, chairman of Committee on Supplies, showed an expenditure of \$5063.38 for clothing, eatables, etc.

Mr. I. Binswanger, chairman of the committee on building and furniture, stated that \$277 had been realized by the sale of furniture contained in the West Philadelphia depot, consisting of wash tubs, basins, etc.

Mr. Louis Hano, chairman of the Employment Committee, made an additional report to that of Mr. A. Goldsmith, which had been rendered at a former meeting in which he showed an expenditure of \$7221.29.

Mr. Lewin, chairman of the General Committee, thanked all the members for the work done by them and for the assistance and courtesy extended to him, expressing the hope that they would not have to be called together again, but should the occasion require, he was confident that he would find them as willing and devoted to the cause of humanity and Judaism as on this occasion.

Mr. Simon Muhr stated that he could not render an itemized account at present, but that he had received about \$25,000 and expended \$18,000, leaving a balance of about \$7000 in his hands.

Messrs. L. Hano and M. Simon were appointed to attend to the wants of those refugees who still remained in Philadelphia.

At a meeting of the board of directors of the Philadelphia Branch of the Alliance, held September 28, 1884, the president stated that he had called the meeting to draw their attention to the large immigration of co-religionists to this country, caused by the fearful persecution they suffer in Europe; many of those arriving were quite destitute; in order to prevent their

being returned—the commissioner considering them paupers—Mr. Simon Muhr went their security.

He further stated that a meeting had been called by immigrants from Russia, Roumania and Poland, at Wheatly Hall, at which the prime mover was a Mr. Judalsohn, the intention being to form an organization for mutual assistance.³

At the annual meeting of the Alliance, April 19, 1885, the minutes showed that the collections made by the Society were applied in assisting the immigrants. A motion was carried that the expenditures for the Alliance colony in New Jersey be approved and that the Central Committee in Paris be notified of our action.

[From *The Jewish Record*, March 10, 1882.]

THE TOWN MEETING.⁴

THE ACADEMY CROWDED—THE GOVERNOR OF PA. PRESENT—THE MAYOR OF PHILADELPHIA, CHIEF JUSTICE SHARSWOOD, AND OTHER DISTINGUISHED OFFICIALS AS VICE-PRESIDENTS—PROTESTS AGAINST THE RUSSIAN ATROCITIES—SYMPATHY FOR THE REFUGEES, ETC.

A large audience, comprising many of the best citizens of Philadelphia, assembled at the Academy of Music last Saturday evening (March 4, 1882), in response to a call to express sympathy for the Russian refugees and to protest against their inhuman treatment. Many of the most prominent citizens of Philadelphia were upon the stage, foremost among whom was Governor Hoyt.

General Charles H. T. Collis called the meeting to order a few minutes after 8 o'clock, and on stating its object made a brief but eloquent address. He then announced the following list of officers:

President, Hon. John Welsh; vice-presidents, Chief Justice George Sharswood, Hon. Samuel G. King, mayor of the city, Alex.

³ The meeting finally resulted in the organization of the present Jewish Immigration Society, of which Mr. Louis E. Levy, of Philadelphia, is president.

⁴ Contributed by WILLIAM B. HACKENBURG.

Biddle, John C. Bullitt, Geo. Bullock, George Burnham, Hon. James Campbell, J. L. Claghorn, Clarence H. Clark, Lemuel Coffin, B. B. Comegys, Tunis Conway, Jay Cooke, John Dobson, M. J. Dohan, Francis A. Drexel, A. J. Drexel, Hamilton Disston, Thomas Dolan, R. J. Dobbins, Conrad B. Day, W. L. Elkins, Edwin H. Fitler, Frederick Fraley, Dr. Albert Fricke, Rev. W. H. Furness, P. C. Garrett, Henry C. Gibson, Franklin B. Gowen, I. Z. Gregg, Prof. S. W. Gross, M. D., W. W. Harding, Geo. L. Harrison, Charles Hartshorne, Chas. A. Hardy, Thomas G. Hood, Samuel B. Huey, James Hunter, John O. James, Hon. Horatio Gates Jones, Dr. William V. Keating, J. E. Kingsley, E. C. Knight, Henry Lewis, Jas. Long, Clayton McMichael, A. K. McClure, Geo. D. McCreary, W. V. McKean, Chas. McKeone, Clark Merchant, E. Coppee Mitchell, John W. Moffly, Dr. Thomas G. Morton, Dr. E. Morwitz, Dillwyn Parrish, Jos. Patterson, Prof. Wm. Pepper, M. D., Samuel C. Perkins, Charles Platt, Eli K. Price, Dr. T. B. Reed, C. F. Repplier, Geo. B. Roberts, Edward Robins, E. A. Rollins, Jos. F. Sinnott, Wm. M. Singerly, Chas. E. Smith, Edward T. Steel, Hon. Wm. S. Stokley, George H. Stuart, James F. Sullivan, Michael Tracey, Chas. E. Warburton, W. G. Warden, William R. Warner, Francis Wells, I. V. Williamson, Robert N. Wilson, Dr. Casper Wistar, Charles Wheeler, Richard P. White, George Wood, William Wood, David Young.

SECRETARY WILLIAM B. HACKENBURG.

REMARKS OF HON. JOHN WELSH.

Mr. Welsh, previous to taking the chair, said: "Never before have we been called upon to take into consideration the condition of a large body of men, women, and children, who have come to us, not of choice, not as exiles but as refugees, driven from their native soil, robbed of their property and wronged most grievously in their persons. Their presence has excited us to feel that sympathy which is one of the greatest joys known to man, and we are here to encourage in each other and in the community in which we live that interest in them, which will enable them to renew their regular occupations, provide for themselves, and to find homes in the land of their adoption, on which they may hereafter live securely and enjoy all the privileges which we ourselves enjoy."

Mr. John Wanamaker, who was very warmly greeted, on behalf of the committee, offered the following:

RESOLUTIONS.

We, the citizens of Philadelphia, assembled this fourth day of March, 1882, to give voice to our feelings in regard to the causes which have recently led a large number of Jewish citizens of the Empire of Russia to emigrate to this city, do say:

That for several months past, the stories of barbarous and inhuman atrocities, said to have been committed upon undefended and defenceless Jews at their homes in Russia were too shocking to justify the belief that they were wholly true.

Careful investigation, however, pursued with integrity and without prejudice, has verified the worst that has been heard, and to-day we are brought face to face with the surviving victims, whose recitals of their persecutions have sickened our hearts and quickened our indignation. The poor creatures tell of their village homes laid waste by the torch of the intolerant and infuriated mob; of the cruel torture and murder alike of the aged, and infirm, and the infant at the mother's breast; of a drunken and wanton soldiery brutally assaulting their wives and their daughters in open day upon the public streets. And such stories of pillage, plunder, rapine and robbery as should be remanded, from the chronicles of a civilized and Christian nation in the nineteenth century, back to the records of the darkest ages.

These narratives of woe have inspired the American people with horror.

Our humanity impels us, our history requires us to extend a welcome to the downtrodden and oppressed; and our manhood will not permit us to hear the evidence of such atrocity without proclaiming our solemn protest against it.

The genius of our institutions, founded on the right of man, recognizes and asserts a common right of brotherhood, and though the general policy of our government avoids interference with the internal administration of another government, yet when these unfortunate exiles seek a refuge upon our soil, our shelter and protection to them is incomplete unless we rise above the polite and conventional forms of diplomacy, and present their wrongs with such zeal and through such a channel *as shall command an audience and beget redress*; therefore, be it

Resolved, That we call upon the benevolent, charitable and God-fearing people of this city and State to contribute liberally of their means to provide food and raiment and shelter for the unfortunate exiles who are now here and may yet arrive in our city.

Resolved, That we earnestly request the President of the United States to present to the government of St. Petersburg the solemn protest of the people of Pennsylvania, in common with the sovereign people of the United States whom he represents, against the present treatment of the Hebrew race within the Russian Empire.

Resolved, That we call upon our Senators and Representatives in Congress, to whom the sovereign power of the people is delegated, to take such immediate action as shall strengthen the hands of the executive and his ministers in making this protest.

Resolved, That copies of this declaration and these resolutions be forwarded to His Excellency the President of the United States, the Secretary of State, our Senators and members of Congress, and His Excellency the Russian Ambassador to Washington.

LETTERS OF REGRET.

Mr. Hackenburg read the following letter from Archbishop Wood:

PHILADELPHIA, February 25, 1882.

MR. WILLIAM B. HACKENBURG, *Secretary*.

Dear Sir: I regret that circumstances, over which I have no control, will prevent me from availing myself of the courteous invitation extended to me in your esteemed note of yesterday.

It would be superfluous for me to say that we sincerely sympathize with the persecuted refugees, whose cause you have so warmly espoused, and that we wish you every success in your efforts to console and comfort them in their distress and destitution.

It will afford me much pleasure to contribute my quota to the fund created for their relief. Again expressing my regret, I am, dear sir,

Your most obedient servant,

JAMES F. WOOD, *Archbishop of Philadelphia.*

A letter was also received from Hon. H. H. Bingham, Representative in Congress from the First Congressional District of Pennsylvania, expressing his great disappointment at not being present.

The chairman then introduced Right Rev. William Baron Stevens, Protestant Episcopal Bishop of the diocese of Pennsylvania. The distinguished prelate, on advancing to the front of the stage, was received with great applause.

BISHOP STEVENS' ADDRESS.

He said among other things: "The resolutions as well as the address of Mr. Welsh notified you of the exact purpose of our meeting. It may be summed up, perhaps, in two words, 'sympathy and protest'—sympathy with the sufferers, protest against persecution. The sympathy we have is to a persecuted people, and surely that sympathy can come from no hearts more thoroughly and in a more outspoken manner than from American hearts, and especially towards that race who are God's chosen people. Who are these people who are thus outraged and persecuted with barbarities that would almost astonish a savage? Who are these people who are thus fleeing from their homes to preserve their honor and their lives? Are they from Africa? of those who have never had the advantages of civilization or refinement? Are they barbarians, exciting the anger of that nation—civilized nation as it is called—of Russia? No; they are the people of God, and had the literature and power, nation and temples thousands of years before Russia existed as a nation, and thousands of years before this great Russian Empire, as it now is, stretched out its hands with barbaric force. They are the people who had the worship of God when all the world was in heathen darkness; they had God for their king, and it is of these people that we now come to speak, and it is the descendants of these people we are now stretching out our arms to receive. Let us thank God that we can do this and can lay aside every prejudice and feel that we stand to them as brothers in the great family of man. It becomes us also, it seems to me, as American people, to give a cordial welcome and deep sympathy to these people. It is a remarkable fact in history that every great nation in Europe has, at various periods, ranging from the year 325 down to the present time, more or less persecuted the Jews. But it is also a fact, and of that I am proud, that there is not now

upon our statute books a single ordinance against the Jews, and not on our records a single drop of blood shed of the Hebrew race. We bid the Hebrew welcome here; we bid him welcome to our privileges, our literature and advantages, so he can come here and take his place as a citizen, exercising all the rights and privileges as if he were to the manor born."

BISHOP SIMPSON'S REMARKS.

Bishop Simpson, of the Methodist Episcopal Church, was the next speaker, and began his remarks by saying: "I can most cordially endorse the beautiful and forceful words to which you have just listened. I came to second, if I may, the resolutions of sympathy and protest, to which you have listened. I feel, indeed, that we can but feebly comprehend the sufferings of these injured people. Were it possible for us to look into the south of Russia to-night, and to behold the ruined fields, burned villages and outraged families, those that are driven friendless and homeless from the circles which they filled, we should then feel something of the intensity of sympathy that ought to be invoked in behalf of the refugees that have come to our shores. We cannot see that picture, but we may fancy it at least. I am glad as an American citizen that we can welcome these people among us, and I am glad the history of our country has been such thus far that we can extend a welcome to all oppressed persons who have come to our shores from all nations.

"The causes of these persecutions are traced to two leading facts: First. That these people are not of the same religion as the Russian people and because of the diversity of religious views they are persecuted. I am glad that, as a nation, we are in a condition to offer an asylum for all such. We have gained the point which other nations are striving for—the total separation of Church and State—and I rejoice this evening that we require no religious test whatever. Let a man believe what he may, if he conducts himself as a good citizen, we acknowledge his right to his creed, be it what it will. But I have thought with regard to these persecutions that they are but preparations for a higher rise of nations. It seems to me to be the plan of God that evils call for their own cure, and so it seems to me that this persecution of the Jews, coming from the heart of Russia, will rouse the minds of the world that it is time totally to separate once and forever Church and State in all lands. I think I can see that these are

but steps which, under the Providence of God, will lead to the amelioration of the human family.

"I am glad we can utter our protest, and I think a protest coming from our shores will have more influence than if it came from other lands. We have been the friends of Russia; there has never been trouble or conflict. We received the Grand Duke Alexis and paid him proper honor, and I cannot forget that in the time of our struggle, and when a cloud was hanging over our eastern coasts, and England and France were frowning, I can never forget that Russia sent ships of war, with sealed orders, to protect us in case of attack by foreign nations. She has been our friend and we have been hers and we can speak to her plainly."

ADDRESS OF REV. IGNATIUS HORSTMANN.

This eminent Catholic priest, upon being introduced by the president, said:

"I am sorry that my venerable and beloved superior, the Archbishop of Philadelphia, could not be here in person to express the sentiments of sympathy he has for those poor Russian refugees and for their oppressed countrymen at home, but I am addressing you with his cordial approval. I maintain that where the rights of man are violated, when justice is trodden under foot, when reason is banished and brutal violence is allowed to hold sway, then it becomes the sacred duty of every man to rise up and do what he can for the relief of the poor victims of oppression, and therefore it is that I maintain that there are laws, higher, far higher, than national laws. I mean the laws of humanity, the laws of God. When these sacred laws are violated then I am injured, you all are injured, and it becomes not only our right, but our bounden duty to protest, and as far as in us lies, to do what we can to remedy the evil, and by so doing we show at the same time the only true friendship we have for the oppressors. We are assembled not merely to protest against outrages committed against Russian Jews, not merely to give expression to the sympathy we feel for them, but to show that sympathy practically by the relief we will afford them.

"I think that the curse of the nineteenth century is the eternal prating about our rights without thought of our duty. Did we but do our duty our rights would take care of themselves. Were governments only just in their execution, then the rights

of all their subjects would be safe and sound, and we would not be here this evening to protest against the treatment of the Jews. There may be causes for the hatred to the Jews existing, not only in Russia, but also in enlightened Germany, but these can be no excuse for the fearful crimes committed. It gives me special pleasure to be here this evening, as a Catholic priest, and I am simply treading in the footsteps of all the Roman Pontiffs from the sixth century down, who have been the best friends and protectors of the persecuted Jews. Whenever the Jews were in danger they always looked to the Pope for help, and, what is more, they never looked in vain. As a man I protest against the violation of the rights of our common manhood; against the triumph of mob law; against the outrages that have been committed against our common humanity. As a native of this City of Brotherly Love I welcome the Russian refugees to our midst, and I can only express the wish that they will all prove to be good citizens in their adopted land, and one thing they can depend upon, they will never be persecuted here on account of their religion."

OTHER SPEAKERS.

Rev. Dr. George Dana Boardman, pastor of the First Baptist Church, was the next speaker. He said he rejoiced in the fact that the meeting was styled a town meeting, for he liked the New England way of calling the people together. He felt it a privilege to enter his protest against the persecution of the Israelites by the Russian people. His sympathy had been enlisted because they are men, bone of his bone and sinew of his sinew. They, like him, have their affections and passions, and possessed the same senses as he. Again, they were God's chosen people before all others. He referred to the fact that the place where the remains of Abraham are buried, cannot be approached by the Hebrews; but he trusted the time would come when all peoples, whether Jew or Gentile, Greek or Roman, would be permitted to have the same enjoyment of approaching the great sacred places of antiquity. With all his heart he approved of the resolutions, and to the persecuted Jews he bade them welcome to this country.

He was followed by Ex-Mayor Hon. R. Vaux, who said that the American people always sympathized with the helpless minority, and then made a powerful appeal for the display of generosity as well as sympathy.

Mayer Sulzberger, Esq., was the last speaker, and referred to the force of public opinion when enlisted in such a cause, saying: "If the force of public opinion of Philadelphia be but small, if the force of the public opinion of the United States be unheeded, then we shall still protest, and let our protest be heard before the civilized world."

Just previous to the adjournment of the meeting, Moses A. Dropsie, Esq., offered the following resolution, which was adopted:

Resolved, That the president of this meeting appoint a committee of five citizens to lay before the President and Congress of the United States the resolutions of this meeting, and take such action in furtherance of its objects as they deem proper and necessary.

SOME ADDITIONAL NOTES ON THE HISTORY OF THE JEWS OF SOUTH CAROLINA.

CONTRIBUTED BY LEON HÜHNER.

The following notes were presented at the meeting of the American Jewish Historical Society in 1907, and consist of a number of documents which were presented to the Society by Mr. Mendes Cohen, of Baltimore, Md. These documents relate to the company of volunteers commanded by Captain Lushington, during the Revolutionary War, and give a more complete list of the names of Jews, who were members of that company, than has been heretofore obtainable.

The original documents are three in number and are thus described by Mr. Mendes Cohen :

1. "Narrative of my Uncle, a member of the Company, as taken down by his Nephew, my Uncle, the late Dr. Cohen."
2. Some account of the same company and its service at Beaufort, from a different source.
3. Fragment of a letter with copy of same by Dr. Cohen.

In addition to these documents there were also presented by Mr. Cohen two copies of original papers in the possession of his family, as follows :

1. Copy of certificate of Jacob I. Cohen's enrollment in the company.
2. Copy of a certificate from Captain Lushington of Jacob I. Cohen's enrollment, and of his having "in every respect conducted himself as a good soldier, and man of courage."

I.

An Enumeration of the names of Israelites who served in *one* company formed at Charlestown S. C. Feby. 1779 under Capt.

Lushington. Lieut. Reid (Gen. Reid who lately died)—Ensign.—cabinet maker—Killed at Beaufort.

1. Jacob I. Cohen.—my uncle.
- dead. 2. Isaac Solomon.—Levy Solm's brother.
- do. 3. Abram Seixas.—Late Rev. Mr. Seix's brother.
- do. 4. Solom. Aarons.
- do. 5. Aaron Henry. Father of Bernard Henry. present Consul at Gibraltar.
- 6.—Solomon.—The Chosan.
- dead. 7. Ephraim Abrams.—wounded at Beaufort.
- do. 8. Attival Moses.
- do. 9. Moses Cohen.
- do. 10. Barnard Moses.
- do. 11. Saml Simons.
- do. 12. Ezekiel Levy.
- do. 13. Zadok Solomon. Brother of Eleau Solomon.—Uncle of Solomon at Bank.
- do. 14. ——— Moses first husband of present wife of B. Judah (Richmond.)
- do. 15. Nathan Phillips. Uncle's Partner

This volunteer company, was raised in King Street. There were 26 or 28 Israelites belonging to it. & was commanded by Capt. Lushington under Gen. Moultrie during the Battle of Beaufort.

1779—month—

The British under command of Col. Maitland having arrived at Beaufort (vide Am. Revolut. vol. 2, 446) The American Genl. Moultrie thought of making an attack upon him at that Island & having gone over, found the little town entirely deserted with the exception of an old woman, who was found in one of the houses; it was supposed that the British had left the Island, but during the afternoon, Major Huger rode suddenly into the Camp and reported that the Enemy was not far off. (we were then on our return home) Col. Maitland the British Commander sent in a flag of truce, and to Major Huger he said, that it was not their wish to engage in battle with Citizens, men unaccustomed to war, that their object was a resting place for their soldiers and that if the American commander would withdraw, he would pass on—but if he should not consent to this, to fire a gun, as a signal of his willingness to engage in battle.

Gen. Moultrie in an animated speech to his soldiers begged of them not to lay down their arms like cowards, but to consider the cause they were engaged in.

Genl. Moultrie harangued his soldiers in an animated manner.

On the first sheet of this original document is the following statement:

This account was given me by my uncle Mr. Jacob I. Cohen (above) from memory in his 87th year.

June 7, 1822.

Baltimore.

JOSH. I. COHEN.

The back of the document itself is endorsed as follows:

Company of Volunteers formed during the Revolution, composed mostly of Israelites &c.

On a separate slip is the following:

Richd Lushington Capt. in Charlestown Regiment of Militia (Called the *Free Citizens* commanded by Col. Maurice Simons, 3^d Regt. Militia.

27 Nov. '78.

Apr. '79.

II.

Some account of the same company and its service at Beaufort from a different source, Mr. Mendes Cohen states "looks as if it emanated from the partner of Jacob I. Cohen also a member of the Company, taken down in writing at a later period tho' anterior to that of Dr. Cohen."

Charlestown S. C.

his Partner.

1779 Febry.

Capt. Lushington.

Lieut. Reid. Lawyer—General who died lately. Mrs. Howard's Father.

Ensign—Cabinet maker—killed.

1. Jacob I. Cohen.* 26 Hebrews in this Volunteer company raised in King Street.
2. Isaac Solomon.* Levy's Brother.
3. Abram Seixas—Parson's brother.
4. Solom. Aaron.

Gen. Moultrie-Commander.

5. Aaron Henry—father of Bernal Henry—Consul at Gibraltar.
6. ——— Solomon—to be married on Wednesday—(marched ?) on Monday.
7. Ephraim Abrams.—wounded at Beaufort.*
8. Akival Moses.
9. Moses Cohen
killed, his Clerk 2 x and
10. Your Partner.
11. Barnard Moses.
12. Saml. Simons.
13. Ezekiel Levy.
14. Zadok Salomon.*
15. ——— Moses 1st husband of B. Judah.

At the side of these names, apparently referring to Ephraim Abrams, is the following:

It was he who alarmed the whole camp (being then on duty) by firing a gun. Col. Maitland on Beaufort Island was attacked by Gen. Moultrie (vide Vol. 2d page 446) battle of one hour & 45 minutes, the British were routed & (sail'd ?) of (in their vessels ?) when we arrived at * * * *

Major Huger rode in, said Enemy not 20 miles off (they were going back then) Maitland British Commander—sent flag & said we don't want to hurt you, being Citizens & saying we only came here to (round ?) our men—if you wish to fight, fire a gun, if not come back again.

Gen. Moultrie spoke to his soldiers—hurra &c.—1st man that flinches to be (shot!)—to continue behind—all ready & the gun was fire—36 guns fired (lost 26 men. inc.) British left off firing & again come round (illegible) but there were only a few—& the Clerk popped at 2 * * * at last killed.

At day light the Brit. had flown & took to their vessels & went to Savannah or Purysburg. I untook a few & ? the rest.

Return to Chastown & whilst encamped, I & Ezekiel Levy being on duty find a gun & the whole camp was alarmed—saw three men—Anecdote of who killed (?) Cow—&c.

Your Partner.

III.

This document may have been contemporary with the events of which it speaks. It is only a fragment and on one side

contains an account of the company's movement, and on the other seems to have been a portion of a will apparently drawn by someone about to go into danger. This interesting fragment reads as follows:

The 23^d of Jan'y. 1779 went out of Chastowne under the Command of Capt. Lushington going to join head Quarters under General Lincoln at (Pewersburg ?) Countermanded.

On Our march by General Bull on the 28th to Port Royal Ferry encamped there till Tuesday the 2nd of Feby. Crossed over that Same Day and Came up with the Enemy on Wednesday in the Afternoon about 4 oclock a little on this Side the half way House on Beaufort Island. Came of victorious Saturday after Crossed Over to the main again. Laid there without any thing matirial happining till the 3^d Day of March Than Sat off for this Town and arrived Safe on the * * *

(Half page missing here.)

Most Humbly bequeath my soul to God my maker and my body to the Earth from whence it came. As to my Worldly Estate my will and Desire is that all my Just Debts be accurately Paid and after that I bequeath Five hundred Pounds currly. to the Jewish Synagogue of Chas. to be Remembered there every Chipoor. Five hundred Pounds to Rabbi Moshé to say Kadish a Twelve month, My House and wearing Apperle to my Friend Lazarus Levy Fifty Pounds to Abraham Jones Shames and all the rest of my Estate that shall remain after the above Legacies and my Debts are Paid, I give and bequeath all the rest to my hearty Friends Benjn Phillips and Ephraim Abrahams or the last Surviving Party and If the Almighty Spares my life that I return * * *

IV.

So. Carolina. Charlestown. April 6th, 1779.

This certifies that Jacob I. Cohen enrol'd himself in my Company on his arrival from the Northward here, and has been with me a volunteer on ye Expedition to Beaufort, and has in every respect conducted himself as a good soldier and man of courage.

Sig. R. LUSHINGTON

Captain of ye Chas Town Regt.

V.

3d Compy. Charlestown South Carolina—January 11, 1779.

This Certifies that Mr. Jacob I. Cohen is enrolled in the Company of the Charlestown Regiment of Militia (called the *Free Citizens*) under my command.

Sig. R. LUSHINGTON. No. 1.

The originals of IV and V are in possession of Miss Bertha Cohen, of Baltimore.

NOTES.

INQUISITION DOCUMENTS.

The following items of American Jewish interest are taken from "Blake's Catalogue of Autographs and Manuscripts, Printed Books on the Inquisition, and Association Books" (No. 8; March, 1909), for sale by W. W. Blake, Avenida 16 de Septiembre 13, Mexico City, Mexico. They form a part of 32 volumes of original manuscripts.

FIRST PART.

Vol. III. 300 pages.

Year 1622. Case against Domingo Diaz, alias Domingo Rodriguez, of Portuguese blood, a resident of the city of Los Angeles in New Spain, for practicing Jewish doctrines. He was tortured, and accused 24 persons.

Vol. V. 300 pages.

Year 1624. "Criminal case against Baltazar del Valle, alias Baltazar Diaz, Portuguese, native of the City of Zamora in Spain, for practicing Jewish doctrines."

Vol. IX. 500 pages.

Year 1634. Continuation of the criminal case against Baltazar del Valle, alias Baltazar Diaz, native of Zamora in Spain, of Portuguese parents, 46 years of age, by occupation a merchant, a married man and resident of Pachuca, for practicing the doctrines of the Jews. Nine witnesses accused him, and he in turn accused twelve other persons.

Vol. X. 250 pages.

Year 1642. Criminal process and case against Simon Lopez de Aguarda, native of the city of La Guarda in Portugal, resident and merchant of Zacatecas, for observing the Law of Moses.

Notice of the order for imprisonment of Juan Duarte, Portuguese, and of Francisco Lopez and Simon Lopez de Aguarda.

Year 1642. Criminal process and case against Jorge Jacinto, resident of this city (of Mexico) and native of Málaga,

husband of Doña Blanca Juarez, "for observing the law of Moses." Thirty-eight persons accused him as a Judaizing Heretic! and he accused thirty-three others. He was "reconciliado" in the private AUTO DE FÉ, which was celebrated by this Holy Office in the "Casa Profesa" of the Company of Jesus, on the 30th of March in the year 1648, and having been condemned to perpetual imprisonment he was delivered to the jailer for this purpose.

Vol. XI. 300 pages.

Year 1642. Criminal case against Diego Juarez de Figueroa, resident and merchant of the city of Pascuaro in Michoacan, native of the city of Lisboa in Portugal, "for observing the Law of Moses." Having been condemned as a "heretic, judaizing apostate, encourager and concealer of heretics," he was sentenced to go out "in the auto de fé with the other penitents, in his body, without a belt, and without a hat, with a candle of green wax in his hands, and with a penitential habit of yellow cloth with two red asps (in the form of the cross of Our Lord St. Andrew), where his sentence shall be read to him and he shall there publicly abjure the errors which he has confessed before Us," etc. He complied with his sentence in the AUTO DE FÉ which was celebrated in the Cathedral of the City of Mexico on the twenty-third day of January in the year 1647.

Vol. XII. 350 pages.

Year 1642. Criminal case against Doña Francisca Texoso, spinster, native of the city of Seville, thirty years of age, as a "judaizing jewess" and for "having been an apostate judaizing heretic, abettor and concealer of heretics, and for having passed over to the cursed, perverse and dead law of Moses," etc. Twenty-seven witnesses accused her, and she accused forty-two others. She confessed her errors and after having gone out in the "AUTO DE FÉ, which was celebrated by this Holy Office the sixteenth of April in the year 1646 in the patio and grounds of the Convent of St. Dominick of this City of Mexico," she was delivered over for perpetual imprisonment.

The celebrated Irishman, "Azucena," could communicate with her in prison, as could many others.

Year 1642. Criminal case against Jorge de Montoya, native of Castelo Blanco in Portugal, brother of Francisco Diaz de

Montoya, "reconciliado" by the Holy Office, of Jewish lineage and parentage, a resident of this City of Mexico, from which he went to the Philippine Islands, where he married a Portuguese woman, and from the Philippines he went to the City of Macao in the East Indies. He was "relajado" in statuo in the general AUTO DE FÉ, which was held in the City of Mexico on the eleventh of April, 1649. Some documents follow which say he was then a prisoner at Goa.

Vol. XIII. 300 pages.

Year 1642. Criminal case against Antonio Tinoco, deceased, son of Diego Tinoco and of Doña Catalina Henriqueta, a native of Mexico, for "observing the stubborn law of Moses."

An "auto" and a letter notifying his sons, grandsons, descendants, heirs, legatees and any other persons that his memory and fame should be summoned. The Lord Inquisitors ordered that "he shall be reconciled in statuo and delivered to the secular arm, and that his bones shall be disinterred that they may be publicly burnt in abomination of such great and grave errors, that in such a way no memory of said Antonio Tinoco may remain on the face of the earth save this our sentence," etc.

Vol. XIV. 320 pages.

Year 1643. Criminal case against Doña Catalina Enriquez, resident of Vera Cruz, eighty years of age, as a Jewess, "observant of the Law of Moses," being a native of Seville. She died in her cell on the 25th of September, 1644, after having confessed her errors. She was "relajado" in statuo in the AUTO DE FÉ which took place on the eleventh of April, 1649, in the Plaza del Volador. Doña Catalina accused more than ninety persons.

Year 1645. Criminal case against Gaspar de Fonseca, Portuguese, deceased, resident of the town of Ayutla, where he died. As "an observant of the Law of Moses" he was "relajado" in statuo in the AUTO DE FÉ which took place in the Plaza del Volador on the eleventh of April, 1649.

Vol. XXI. 400 pages.

Year 1642. Denunciation and Case of Doña Isabel Texoso, spinster, and resident of New Vera Cruz, sixty years of age, for practicing Jewish doctrines. She accused twenty-eight persons.

Year 1659. "Case against the memory and fame of Isabel Texoso, deceased, reconciled by this Holy Office."

[All of the documents described above, in this First Part are bound in vellum.]

SECOND PART.

Original cases against "heretical depravity and apostacy." They are similar to the twenty-one volumes already described, but are unbound.

Vol. XXII. 200 pages.

Year 1601. Case against Leonora de Carcerez, only daughter of Sr. Antonio Diaz de Carcerez (who was also in prison although she did not know it), and of Doña Catalina de la Cueva de Carabajal, his wife (already "reconciled" with her mother and sisters in person) resident of Mexico, spinster, 14 years of age, "for observing the law of Moses." The prosecuting attorney, Dr. García de Carabajal was her uncle! Her grandmother, Doña Francisca Carabajal, the daughters of this lady, Isabel, Leonora, Catalina, (mother of Leonora de Carcerez), Mariana and Luis de Carabajal had already been "reconciled" as had also their maternal grandfather. Leonora went out in the AUTO DE FÉ, on the fifth of March, 1601, which took place in the Plaza Mayor of the City of Mexico. Mention is also made of this case in the "Libro Rojo" by Vicente Riva Palacio.

Vol. XXXI. 50 pages.

Denunciation of the said Gerónimo González Siciliano against Baltazar Rodríguez, a Portuguese. "He does not hear Mass, he works on feast days and does not know how to pray."

Letter of Lic. Gabriel Pereyra against Manuel Fernandez.

INQUISITION MANUSCRIPTS.

- 6 Edict against Heresy. (Probably issued in 1625.) Not signed. MS. 6 pp. folio. The heresies include: "The dead law of Moses of the Jews," "The Cursed sect of Mahomet," "The sect of Martin Luther," etc.
- 7 D. S. fol. 9 pp. Mexico, Feb. 15, 1650. Order from the Inquisitors "to all the inhabitants of New Spain, New Galicia, Guatemala, Nicaragua, Yucatán, Verapaz, Honduras,

the Philippines," etc., to report all cases which may have come to their knowledge of persons "observing the Law of Moses," (Jews) Mahometans, "Alumbrados" (Illuminati), "Solicitantes" (priests who seduce women in the confessional), bigamists, owners of books prohibited by the "Index Expurgatorius," sectarians, or any others who may be suspected of not having kept the precepts of the Holy Catholic Religion, "whether living or dead," etc., etc. Signed by the three Inquisitors, Francisco de Estrada y Alconedo, Julio Saenz de Mañozca, and Bernabe de la Higuera y Amarilla, as well as the Notary of the Inquisition. (With the seal of the Inquisition attached.)

THEODORE D. JUDAH.

"To Theodore D. Judah belongs the credit of making the actual beginning of the first transcontinental railroad." Thus Charles F. Carter speaks of this pioneer of the Central Pacific Railroad in "When Railroads Were New" (New York, 1909, p. 234). But he was not a Jew, having been born at Bridgeport, Conn., March 4, 1828, his father the rector of St. John's Episcopal Church, in that city. (See "Transactions of the American Society of Civil Engineers," v. xxxviii, p. 448). Mr. Mendes Cohen is of the opinion that Theodore D. Judah was not a relative of the well-known Judah family of New York and Richmond. See, too, *Jewish Comment*, October 1, 1909, p. 361; *ibid.*, October 8, 1909, p. 4; Hubert Howe Bancroft, "History of the Pacific States of North America," San Francisco, 1890, v. xix, pp. 538, 543 *et seq.*; William E. Curtis in *Chicago Record-Herald*, October 12, 1909.

A. M. F.

CHARLES II AND HIS CONTRACT WITH ABRAHAM ISRAEL DE PISO AND ABRAHAM COHEN FOR THE WORKING OF A GOLD MINE IN JAMAICA, MARCH 5, 1662-3 AND DENIZATION CERTIFICATE.

The following supplements the data contained in the article "The Jews in the British West Indies," by Dr. Herbert Friedenwald, in *Publications of the American Jewish Historical Society*, No. 5, and gives earlier references to the two Jews named.

[Egerton MSS., 2,551, folios 152b-158b, in British Museum.]

Our will and pleasure is That you prepare a Bill for or Royall Signature to passe or great Seale in ye words or to ye effect following Vizt.

This Indenture made the.....in ye 14th yeare of ye Reyne of or most gracious Sovereigne L^d Charles ye 2^d by the grace of God King of England Scotland France & Ireland Defender of the faith &c Between the said Kings most Exct Matie of th one part and Sr W^m Daidson Bart one of ye Gent of his Mats Privy Chamber in ordinary and his Mats Comr at Amsterdam Abraham Israel de Piso & Abraham Cohen of the other part Witnesseth That ye said Kings most Exct Matie being certainly informed by ye said Sr W^m Daidson Abraham Israel & Abraham Cohen that there is wth in his Mats said Island of Jamaca in America a Gold Mine wch may bee of very great benefit and advantage to his said Matie and his People. And the said Sr W^m Daidson Abr: Israel & Abr: Cohen having offered & engaged to discover ye said Mine, & to bee at the charge & hazard in ye discovery and working there of wth and upon ye Allowances & Agreemts herein after men^oned, Wherewth for their encouragement & the advancement of soe good & profitable a worke his Matie is well pleased and contented, and reposing speciall trust & confidence in ye abilities care and diligence of ye said Sr W^m Daidson Abraham Israel and Abraham Cohen of his speciall grace certaine knowledge and meere mo^ocon hath given and granted and by these p^oits doeth give and grant unto the said Sr W^m Daidson Abraham Israel & Abr: Cohen full power liberty Licence and authority by themselves and every or any of them or any of their Deputies Agents or Assignes at their owne proper costs & charges at any time or times and from time to time during the terme of 2 yeares to bee accomplished from the day of the date of these p^osents to serch for discover digg find out and raise in all or any Lands ground or Soyle of or belonging to his Matie or any of his Subjects in ye said Island of Jamaica or any the Territories or Places of or wth in ye same, All & all manner of Mynes Royall of Gold and all Mettals holding Gold to such propor^ocon as according to the Lawes of this his Maties Realme of England doeth make the same a Mine Royall, whether the same bee opened or not opened And to erect build and make any Mills Houses Ponds Damms & other workes necessary and Convenient for the carrying on ordering or managing of the said Worke in or vpon any Lands or Grounds neere ye said Mines And for ye better effecting of the said Worke and ye encouragement of ye said Vndertakers therein his said

Matie is graciously pleased and doeth by these presents for him his heyres and Successors give and grant vnto the said Sr W^m Daudson Abraham Israel & Abr: Cohen their heyres and Assignes for ever, One full third part (the whole in 3 parts to bee divided) of the full and cleere benefit & proffit wch at any time or times shall accrew or bee made had or gotten by or out of the said Gold Mines soe to bee by them discovered and wrought as aforesaid, but wth out any deduc^{ti}on defalca^{ti}on or abatemt for charges or expences as a Reward & full recompence and satisfac^{ti}on for ye care Costs charges & expences wch they shall susteyne or bee at for or concerning ye same. Provided alwayes, and the said Sr W^m Daudson Abr: Israel and Abr: Cohen doe for themselues their heyres Executors and Adm^{rs} Covenant grant and agree to and wth his said Matie his heyres and Successors by these presents That they the said Sr W^m Daudson Abr: Israel and Abra Cohen their heyres and Assignes shall & will at his and their owne proper costs and charges as soone as possible may bee find out discover and worke the said Mines and the Gold and Oare therein or thereby to bee had or gotten into wedges And shall & will also from time to time once in every yeare or oftener if thereunto required make and give a true and just Accompt vpon Oath vnto the Governor and Councell of the said Island for the time being or such other person or persons as his Matie his heyres and Successors shall vnder the Privy Seale or Great Seale of England authorise or Appoint to take ye same, of all such Oare Gold and other proffit and advantage from time to time arising or to bee had or made by or out of the said Mines soe to bee discovered and wrought as aforesaid And shall and will also permit and suffer such person or persons as his Matie his heyres or Successors shall in that behalf nominate or appoint to bee resident about & supervise the said Mines, and take Accompt thereof And of what Gold or Oare shalbee from time to time there had or gotten without any their molesta^{ti}on or interrup^{ti}on whatsoever. And shall and will bee answerable for and deliver to such Person or Persons as his Matie his heyres or Successors shall in that behalf nominate in writing vnder the Privy Seale or great Seale two full third parts of all the said Gold wch shalbee had or gotten as aforesaid at their owne costs and charges in Wedges ready wrought upon Acquittances and discharges testifying the receipt thereof from time to time And his Matie is also graciously pleased and doeth by these presents grant, that all and every Servant or Slaue or other Persons or Prsons wch at any

time or times hereafter shalbee by them the said Sr W^m Daidson Abr: Israel and Abr: Cohen or any of them their or any of their heyres or Assignes transported and carrièd into the said Island and bee employed in & about the working of the said Mines shall haue the quantity of 30 acres apeice of Land in the said Island to them their heyres and Assignes to bee granted set out and allotted in such parts thereof and in such manner and according to such Orders and Direcçons as his said Matie hath given or hereafter shall giue to the Governor of the said Island for ye time being to allot and set out for others who shall transport themselves or bee transported into the said Island Which said Governor his said Matie doeth hereby direct and authorise to performe and execute occordingly And this Indenture further witnesseth That his said Matie for and vpon the consideraçons aforesaid, and of the duties & paym^{ts} herein after mençoned and intended to bee reserved and paid is graciously pleased and doethe hereby declare and agree That when and after a gold Mine shalbee found out and discovery and satisfacçon made & given to his said Matie his heyres or Successors of and concerning ye same They the said Sr W^m Daidson Abr: Israel & Abra: Cohen their Executors Administrators & Assignes shall and may haue ye free sole and onely Licence liberty and authority for & during the terme of yeares to bee accompted from the day of the date of these prsents to fell cut downe haue take carry and transport out of the said Island into any of his Mats Kingdomes or Dominions onely and not elsewhere, and there to sell and dispose of the same to their owne proper uses and benefit, all such and soe much Brazile wood or Brazilate And also all that sort of hollow Pepper wch is now growing and being wth in ye said Island or any prts or places thereof not being Lands or hereditam^{ts} already granted to or set out or allotted for any Planter or Planters or other person or persons there. And further also that the said Sr W^m Daidson Abraham Israel and Abraham Cohen their Executors and Assignes shall during ye said termee of yeares haue and enjoy ye sole and onely Licence & authority to transport & carry out of the said Island all other the Brazile wood & Brazilate & hollow Pepper there soe as hee or they doe not transport in any one yeare aboue ye number or quantity of (400) Tonnes of the said Brazile wood or Brazilate wthout ye special Licence or Consent of ye Governor & Councell of ye said Island for ye time being in that behalfe first had and obteyned And wth & upon ye expresse agreem^t condiçon and Limitaçon that in case ye said Brazile

wood or Brazilate soe to bee transported out of the said Island of Jamaica into his Maties Kingdomes & Dominions as aforesaid doe proue and is found to bee as good as the Brazille wood & Brazilate belonging to the King of Portugall in Brazile that then they the said Sr W^m Daidson Abra: Israel & Abr: Cohen their Extors and Assignes shall allow and pay such duties and customes for ye same as is or shalbee paid or payable for or in respect of the said Brazile wood or Brazillate belonging to ye King of Portugall. But in case the said Brazille Wood or Brazilate soe to bee transported out of the said Island of Jamaica shall not proue & bee found to bee as good as the said Brazile wood & Brazilate belonging to ye said King of Portugall then they the said Sr Will Daidson Abraham Israel & Abr: Cohen their Executors and Assignes shalbee abated in ye said duties and paymts ratably & proporconably for soe much as the said Brazile wood or Brazilate shall fall short and want in the value & price of the said Brazile wood or Brazilate belonging to ye King of Portugall. And also yeilding & paying for each hundred weight of the said hollow Pepper wch shalbee exported as aforesaid the rate and price of 40s of lawfull money of England, and soe after ye same rate for every greater or lesser quantity thereof in lieu of all customes to bee paid or payable to his said Matie his heyres or Successors for the same. And for the better effecting of this work & vnder-taking of the said Sr W^m Daidson Abr: Israel & Abr Cohen in ye pmisses his Mats will and pleasure is and hee doeth hereby admonish and streightly charge and comãd ye Governor of the said Island for the time being and all other his loving Subjects whatsoever whome it may concerne That they or any of them doe not wthstand disturbe or any wayes hinder ye said Sr W^m Daidson Abr: Israel & Abr: Cohen their Depties Agents or Assignes in their discoveries digging working & proceedings aforesaid or any other lawfull Act or Acts necessary or conducing to or for ye carrying on the said Workes; but that the said Governor doe from time to time prforme fulfill and execute all such Acts matters and things whatsoever wch by and according to ye true intent and meaning of these presents is or ought to bee by him done and performed. And further also that the said Governor and all other his Mats loving Subjects bee from time to time ayding & assisting to ye said Sr W^m Daidson Abr: Israel & Abr Cohen their Deputies Agents and Assignes in ye due execuço of this present grant & accomplishmt of his Mats pleasure herein before declared as they under his pleasure and will answer ye

contrary at their vtmost perill. And whereas the said Abr: Israel & Abr: Cohen being Aliens borne in parts beyond the seas cannot trade and traffique as ye naturall borne Subjects of this his Mats Realme, wthout his Mats Licence and indulgence to them in that behalf His Matie therefore doeth thinke fit, & is graciously pleased for ye better carrying on of the said Worke and their encouragement therein to make them free Denizens of this his Kingdome of England And accordingly doeth by these prsents of his speciall Grace certain knowledge and meere Mocon grant vnto the said Abr: Israel and Abraham Cohen and either of them their and either of their heyres that they and every of them shalbee the Leige Subjects of his said Matie his heyres & Successors of this Kingdome of England And that they and either of them their and either of their heyres shalbee and shalbee reputed and accompted as the naturall borne Subjects of this his Mats Kingdome of England and shall and may bee able in all things to plead and bee impleaded answer and bee answered defend and bee defended in any of his Mats said Court or Courts or any other of the naturall borne Subjects of this his said kingdome of England And at their wills and pleasures to purchase buy & possesse reteyne and keepe any Lands Tenemts Rents Revercons & other Hereditments whatsoever wthin ye said Kingdome of England, and the same to vse enjoy give devise or dispose of to any person or persons whatsoever, and as freely peaceably and quietly as any other of his Mats Leige Subjects borne wthin this said Realme of England may or can doe And that they and either of them their and either of their heyres shall and may freely peaceably and quietly haue hold possess and enjoy all and all manner of Liberties ffranchises and Previledges of this his said Kingdome of England as any other of his Mats Liege Subjects borne wthin ye same doe or ought to haue and enjoy Any Act Statute Ordinance and Provision heretofore made or ordeyned in this behalf or any other Matter cause or thing whatsoever to ye contrary thereof in any wise notwithstanding Nevertheless his Mats will and pleasure is and by these Presents doeth Command that they ye said Abraham Israel and Abraham Cohen and either of them their and either of their Heyres shall doe homage vnto his said Matie his Heyres and Successors, and pay and contribute Lot and Scot as other his Subjects are obliged or ought to doe. And that they and either of them their and either of their Heyres doe pay vnto his Matie and his Successors all such Customes and Subsidies for Merchandizes and other things as are or shalbee

due or payable for the same. And that they the said Abraham Israel & Abraham Cohen, & either of them their and either of their heyres shall observe performe and keep all and singular the Ordinances Acts Statutes and Proclamaçons made or hereafter to bee made in this Kingdome of England Any Law Statute Act Ordinance or Provision to ye contrary thereof notwithstanding.

In Witness &c. And for soe doing this shalbee yor Warrant Given at or Court at Whitehall ye 5th day of March in ye 14th yeare of Our Reigne.

By his Mats Co~mand

To Our trusty & welbeloued Our
Attorney Generall

(Endorsed)

His Mats Contract wth Sr Wm Daidson Mr Ab: Israel & Abraham Cohen for ye Mines Royall of Gold in Jamaica . & the Denizaço of the 2 Last of them. (7).

SAMUEL OPPENHEIM.

ADDITIONS TO "CALENDAR OF AMERICAN JEWISH CASES."

(*Publications*, No. 12, p. 87 *et seq.*, No. 13, p. 137 *et seq.*)

The Nebraska school case, State *ex rel.* Freeman *v.* Scheve (*Publs.*, No. 12, p. 97), is reported in 65 Nebraska, 853 and 91 Northwestern, 846; 93 *ibid.*, 169. Curtis *v.* Lehman (Louisiana, 1905) is reported in 38 Southern, 887. For Cohn *v.* Townsend see the official report, 48 Miscellaneous (New York), 47, 51. For the early history of the American Colonial Sunday laws, see Rodman *v.* Richardson, 134 North Carolina, 503, especially pp. 508-513, or 65 Lawyers' Reports Annotated, 682, pp. 686-687 (1904); People *v.* Hoym, 20 Howard's Practice (New York), 76 (1860); the writer's "Sunday Laws of the United States," Philadelphia, 1908. Cp. "The American Jewish Year Book, 5669" and *The American Hebrew*, January 1, 1909. In connection with the New York statute governing the service of process on Saturday on observant Jews, see N. Y. and N. J. Telephone Co. *v.* Rosenthal, 128 Appellate Division, 220, at p. 222 (1908). For a discussion by Lowell, J., as to whether Jews are a race, see *In re* Halladjian, 174 Federal, 834, especially pp. 837-840 (1909). The cases listed in this addendum comprise only such as were actually decided by American courts of justice up to March 1, 1910.

1889—New York. *Congregation Kol Israel Anschi Poland v. The Mayor, etc.*, 52 Hun (Supreme Court), 507.

The synagogue building of this congregation, situated at 80 Forsyth Street, on the East Side of New York City, had been taxed for a few years. The upper of the two floors of the building was used as a synagogue, the lower contained a (ritual) bath and the janitor's apartment. Objection to the taxation was made upon the ground that this was a religious corporation and its building exempt as such. But the bath was used by Jews and Jewesses generally, and the receipts therefrom were used by the janitor for himself, after paying all expenses, in lieu of salary. Held, that this use takes this synagogue out of the exemption of the statute. The court added, page 509: ". . . . If it were shown that these baths were administered as a part of the preparation for receiving religious instruction, and hence formed a part of the religious conduct . . . , it would not be required to pay the taxes thereon; but the proof shows" the above-mentioned facts.

1904—Texas. *Gidley v. Lovenberg*, 35 Texas Civil Appeals, 203.

In this case a bequest contained in the will of Rosanna Osterman, of a fund for the relief of poor Jews residing in Galveston, was sustained as valid. *Cp.* *Andrews v. New York Bible and Common Prayer Book Society*, 4 Sandford (N. Y. Superior Court), 156, at pp. 182, 183, 184 (1850), a decision of Duer, *J.*; *Williams v. Williams*, 8 New York, 525, at p. 553 (1853), *per* Denio, *J.* But a charitable bequest to a society for ameliorating the condition of the Jews was upheld, *Brewster v. McCall*, 15 Connecticut, 274 (1842).

1905—Minnesota. *State v. Weiss*, 105 Northwestern, 1127.

A Jew who uniformly observes his own Sabbath may not, despite such fact, perform acts of servile labor on Sunday. But see *People v. Cohn*, reported in Mt. Vernon (N. Y.) *Daily Argus*, December 2, 1908, where a result exactly opposite was reached. This, however, was a case in a minor local criminal court. There are interesting remarks by Jenks, *J.*, in *People v. Butts*, 121 Appellate Division (New York), 226 (1907). For an unreported case holding that the Jewish Sabbath constitutes a "day" within the meaning of the Virginia Sunday law, see *The Norfolk Landmark*, November 16, 1909; *The Hebrew Standard*, December 3, 1909, p. 11. Here the court took judicial notice of the fact that the Jewish Sabbath extends from sundown on Friday to sundown

on Saturday. It may be stated that observant Jews take the position that Sabbath regulation is not within the purview of the civil authorities, and that true personal freedom consists in securing to every citizen as much liberty as is consistent with giving the same amount of liberty to every other citizen.

1905—New York. *People v. Rosenzweig*, 47 Miscellaneous, 584.

Although a Jewish or religious ceremonial marriage in Austria is not valid unless followed or preceded by a civil marriage, the husband at such a ceremony who leaves his wife four months thereafter and fails to send for her to come here according to promise, and does not support her, is a disorderly person for failing to provide for his wife and child. And see *The American Jewish Year Book* 5670, Philadelphia, 1909, p. 62. The Penal Law of New York (L. 1909, c. 88, §1450) provides against the solemnization of unlawful marriages. It is a misdemeanor for any person to assume to grant a divorce in writing until a marriage has been dissolved or annulled by a tribunal of competent jurisdiction. See also Domestic Relations Law of New York (L. 1909, c. 19, §17).

1906—New York. *Cohen v. Congregation Shearith Israel in the City of New York*, 114 Appellate Division, 117. Affirmed, without opinion, 189 New York, 528 (Court of Appeals, 1907). See also *Jewish Comment*, July 6, 1906, p. 8; *The Jewish Chronicle*, *id.*, p. 17.

The ecclesiastical law is not a part of the law of New York nor binding on a court of equity therein. This acts upon equitable principles irrespective of ecclesiastical or any other law. Hence, equity will enforce the right of removing a corpse interred in a cemetery owned by a religious body where the interment is made with the intent of subsequent removal. It seems that if a religious corporation has a rule, to which a member subscribed, that if his remains were interred in a cemetery controlled by it they could not thereafter be removed, a court of equity will refuse to exercise its powers to decree such removal. *Cp. Matter of Shattuck*, 193 New York, 446, 451 (1908).

1906—New York. *Weisberg v. Weisberg*, 112 Appellate Division, 231.

By the law of New York (L. 1893, c. 601), changing the common law rule, marriages between uncle and niece and nephew and aunt are prohibited and such are made incestuous and void.

Here, a marriage between uncle and niece took place *before* the enactment of the act in question. Hence the marriage will not be annulled, in the absence of any disability on the part of the wife at the time of the same, of fraud or concealment of the relationship, and where she voluntarily cohabited with her husband and had two children. See Domestic Relations Law of New York (L. 1909, c. 19, §5, s. 3).

1907—Massachusetts. *Commonwealth v. Kirshen*, 194 Massachusetts, 151; 80 Northeastern, 2.

Sunday law case. See too, Acts of 1909 (Mass.), c. 420. A criminal magistrate in New York City has held that a *shochet* may perform the labor of killing a chicken on Sunday, for this is simply carrying out a religious rite (see *New York Times*, August 10, 1908). So, another criminal magistrate in New York City held that orthodox Jewish carpenters may labor on Sunday (see *The Evening Sun*, May 24, 1909, p. 2). *Cp.* the writer's "Sunday Laws of the United States," in *The American Hebrew*, January 1, 1909, pp. 232-233. For an unreported decision holding that orthodox Jewish barbers may set up their uniform observance of their own Sabbath in bar of a prosecution under the Rhode Island statute for keeping their shops open on Sunday, see *American Jewish Year Book* 5668, Philadelphia, 1907, p. 517.

1907—New York. *People ex rel. Burnham v. Flynn*, 189 New York, 180.

An effort by theatrical managers to protect themselves from public articles reflecting on their personal integrity and as a protest against unjustifiable attacks on their patrons and members of the Jewish faith, by excluding from their theatres the critic who wrote and made the same, does not constitute an attack upon or conspiracy against the right of the theatrical critic in question to exercise his calling as such. And see the writer's "Christianity and the Common Law," in *Jewish Comment*, January 29, 1909, p. 273 *et seq.*; also "The Latter-Day Virtue of the Maxim 'Christianity Is a Part of the Common Law' in American Courts," in *The Reform Advocate*, January 15, 1910, p. 924 *et seq.*; Ephraim Frisch, "Is the United States a Christian Nation?" in *Jewish Tribune*, December 17, 1909, pp. 35, 37; *People v. Ruggles*, 8 Johnson (New York), 290 (1811), *per* Kent, C. J.; N. M. Butler, "The American as He Is," New York, 1908, pp. 44-49. Thus, a local magistrate of Des Moines, Iowa, issued a *venire* for Jewish jurymen exclusively to try a case between Jews, pend-

ing his court: see *Chicago Record-Herald*, October 28, 1909; *The Hebrew Standard*, November 5, 1909, p. 8. And note Parker, "Recollections of Grover Cleveland," New York, 1909, pp. 383, 384.

1907—New York. *Ehrlich v. Pike*, 53 Miscellaneous, 328, at p. 333.

Follows the rule laid down in *Isaacs v. The Beth Hamedash Society*, 1 Hilton (New York), 469 (1857). But see *Matter of Picker*, 130 Appellate Division (New York), 88 (1909) where a different result is reached when the arbitration is proceeded upon according to statute.

1907—New York. *People ex rel. Moses Perez Katz v. Erste Ulaszkowcer Krankem Unterstuetzubs Verein (sic!)*, 57 Miscellaneous, 62.

Where the president of a society which is a mutual benefit society and not one for divine worship or other religious observances, declaring himself to be "boss," expels a member without submitting the question of his guilt or innocence to his fellow members and upon grounds which are no cause of expulsion by the constitution of the society, a question of faith, doctrine and discipline of a church or its officers is not involved such as will prevent the courts from interfering to prevent the deprivation of the member's right as such. The court here said, at p. 63: ". . . where no right of property or civil right is invaded all matters of a religious or ecclesiastical nature are left entirely to the jurisdiction of the ecclesiastical judicatories, and the courts will not interfere with the decisions of the church tribunal. . . ." *Cp. Waller v. Howell*, 20 Miscellaneous (New York), 236 at p. 237 (1897).

1907—New York. *William Watson v. George H. Abbott*, Unreported. See *The New York Law Journal*, November 23, 1907 (decision by Lynn, J.; 9th Manhattan Municipal Court).

The court refused, as "obnoxious to law and contrary to fact," to take judicial notice of the fact that "among the Christian element in the community there is a prejudice against living in community with Hebrews, and that in recognition of this prejudice owners of hotels and apartment houses throughout the country in many instances decline to extend their accommodations to persons of this race." Hence held, that the plaintiff should have been satisfied with the prospective tenant, Walter J. Salo-

mon, offered by the defendant as matter of law, and that therefore the defendant is not liable for the unexpired term of his lease. And see *The American Hebrew*, October 25, 1907, p. 622; *ibid.*, November 22, 1907, p. 68. A similar result was reached in Montreal, Canada, in a case where a landlord sought to evict a sub-tenant upon the ground that he was a Jew and therefore undesirable. See *Montreal Herald*, February 9, 1910; *Montreal Star*, April 16, 1910.

1908—New York. *Kresh v. Kresh*, 58 Miscellaneous, 461.

Where, as here, there was only a "ritual marriage" in Austria, with the canopy, breaking of a glass, and giving of a ring, but no marriage according to Austrian law, no decree of separation can be made thereon by the courts of this State. For an unreported decision of Greenbaum, J., (New York Supreme Court) to the effect that a rabbinical divorce duly granted in Russia is valid here, see *American Jewish Year Book* 5669, Philadelphia, 1908, p. 151.

1909—New York. In the Matter of the Estate of Simon Ratkowsky, Deceased, Unreported. See *The New York Law Journal*, September 14, 1909 (decision by Thomas, S.)

Application was made to sell that portion of deceased's burial plot in which he and his family were *not* buried in payment of his debts. Held, that the whole plot, being part of a cemetery and actually in use as a place for the interment of the dead, is exempt from sale for the purpose of being applied to the payment of the deceased's debts so long as it continues to be used for cemetery purposes.

1909—New York. *Silverberg Brothers v. Douglass*, as Mayor of Niagara Falls and others, 62 Miscellaneous, 340.

In this case a temporary injunction to prevent the defendant from closing plaintiff's store on Sunday was dissolved because the Sunday statute of the State is not discriminatory in its effect nor opposed to principles of religious liberty, but simply a valid exercise of the police power. See the *obiter* remarks of Pound, J., at p. 341 *et seq.*, of the report. *Cp.* *Syracuse Post-Standard*, February 9, 1909; *Buffalo Express* (editorial), February 10, 1909. See, for a good definition of "police power," *Fisher Company v. Woods*, 187 New York, 90, at p. 94 (1907); *Champer v. City of Greencastle*, 138 Indiana, 339; *Wyatt v. McCreery*, 126 Appellate Division (New York), 650 (1908).

ALBERT M. FRIEDENBERG.

ADDITIONAL NOTES ON THE HISTORY OF THE JEWS OF
BARBADOS.

[EXTRACTS FROM THE MINUTES OF THE VESTRY OF ST. MICHAEL'S
PARISH.]

1666—*July 9th.* That the Jews inhabiting in this Parish do pay the quantity of thirty and five thousand pounds of Muscovado sugar to be levied by themselves, and paid to Senior Lewis Dias, & Senior Jeronimo Roderegos, who are hereby ordered to pay it to the present Church Wardens.

1666—*October 23d.* That John Allen, Robt. Rich, and Mr. Richard Barrett do assess on the several Jews of this Parish, the general levy laid on them of 35000 lbs. of sugar, within a former order made by us—was appointed, to be performed by Lewis Dias, and Jeronimo Rodriguez, which they have refused to perform.

1667—*April 15th.* The levy on ye Jews to be thirty and five thousand pounds of sugar.

1667 (*Old Style*)—*January 20th.* On the Jews to be layd for their Taxes, to the Parish, Twenty thousand Pounds of Sugar, for this year to come.

1669 (*O. S.*)—*January.* The Jews are to pay fourteen thousand pounds of Muscovado sugar.

1669 (*O. S.*)—*March 12th.* On ye Jews Sixteen thousand pounds of Sugar, to be divided likewise on each particular person, according as they pay for Church dues.

1670—*April 27th.* Upon reading a Petition of ye Jewish, or Hebrew Nation, or Soby [referred by] ye honorable ye Deputy Gov'or to our consideration, We have seriously considered thereof, and find no reason to alter ye assessment lade upon them by us ye late Vestry. . . .

Its further ordered ye James Beake, James Cowes, and Richard Howell, Esqs., or any two of them, with both or either of ye Church Wardens & Capt John Sutton, to waite upon ye, deputy Gov'or, to give answer to ye Jews' Petition.

1670 (*O. S.*)—*March 13th.* Upon ye Jews as Traders fourteen thousand pounds of Sugar.

1671 (O. S.)—*February 10th.* The Jews inhabiting in the said Parish, Town, and Bayes, pay the sum of seven thousand pounds of Sugar.

Tis ordered that Mr. Lewis Dias, Mr. Aaron Novarro, Mr. Antony Rodrigues, and Mr. David Raphell de Mercardo, or any three of them, do assist the said leavie on their Nation.

1672 (O. S.)—*March 18.* It is ordered that the Levies to be made for the next ensueing year, on the land, houses, and traders, and the Jews inhabiting in the parish be levied, the one half of what was leavied the last year.

1673 (O. S.)—*March 13th.* On the Jews Seven thousand pounds of Sugar.

1674 (O. S.)—*March 2nd.* On the Jews, for their Trade, Seven thousand pounds of Sugar.

1675 (O. S.)—*February 4th.* On the Nation of the Jews, for their Trade, Ten thousand five hundred pounds of Sugar.

1676 (O. S.)—*February.* On the Jewes Nation, Seven thousand pounds Sugar.

1677 (O. S.). On the Jewes Nation, Seven thousand pounds of Sugar.

THE JEWS LEAVY FOR THE HIGHWAYS, ANNO 1680.

Barbados.—A leavy of eight thousand five hundred pds of Sugar, laid on ye Nation of ye Jewes, in and about ye Towne of St. Michael for and towards ye repairing the Highwayes for this present year 1680.

Abraham de Bediente ...	236	Abraham Lopez	237
Isaac Gomes Henriquez..	170	Ishae Israel de Possa....	114
Abraham Lopes Mendez..	236	Abraham Castno	200
Joseph Degazun Mendez..	680	Daniel Bubno	85
Aaron Levi Recio.....	792	Ishae Aboas	85
Aron Baruk Loisado.....	792	Abraham de Aron Burgos.	85
David Rafael de Mer-		Abraham Valuexde	158
cardo	1075	David Nahamcas	86
Abraham Barack Henri-		Gabriel Antunes	48
quez	340	Jacob Pachecho	370
Isaac Pereira Centinjo...	330	Moseh Hisgiven de Mer-	
Jacob Franco Nunez.....	300	cardo	57
Aron Navarro	165	Jacob (Illegible. Paper	
Ishae de Meza.....	175	torn.)	51
Joseph Senia (?).....	238	Samuel Navarro	114

Mordeckay Palache	51	Jael Serrana	25
Jacob de Fonsica Valle...	35	Judica Lisson	20
Lemuel de Chaves.....	18	Refica Burgos	40
David de Mercado.....	114	Refica Pacheco	70
Moses Arrobas	90	Lea Medina	25
Elian de Pissa.....	12	Hester Barsimon	20
David Azuby	51	Refica Loisada	30
David Nunez de Fonseca.	12	Selamoh Hami Cardoso..	165
Moseh Burgos	12	David Israel	972 (?)
Elian Burgos	12		
Abraham Burgos	25	Suma	8500
Judica Horres (?).....	57		

ABRAHAM DE BEDIENTE,
 ISIAK GOMEZ HENRIQUEZ,
 ABRAHAM DE SOZA MENDEZ.

11th December, 1694. Settlement, by Jacob de Fonseca Valle, of a house and land, in St. Michael's Town, upon the Marriage of his Daughter Sarah, to Isaac Henriques Mellado.

Witnessed by Abraham Bueno de Mesqueta, and Hisqueahn (Hezekia) Pachico.

9th April, 1696. Affidavit by Mrs. Anne Harding of her having been Midwife to Mrs. Lopez (Rachel), wife of Elias Lopez, when Mrs. Lopez was delivered of the following children: David, Abraham, Isaac, Jacob, Moses, and Aaron. Moses and Aaron were Twins. The Sons were all circumcized eight days after their several births. All the Sons now living in ye Island of Courasgsaw (Curaçao).

Moses Deazavedo, at the same time made Oath—(apparently as to the fact of circumcision).

28th August, 1694. Bill of Exchange drawn by Isaque Fernandes Dias, upon Isaac Gomez, Merchant in London, in favour of Andrew Lopez, or Order.

1694/95, March 18th. Affidavit of Mary Attwood, aged 68, Midwife. Attended Dina Pacheco, wife of Jacob Pacheco, inhabitants of the Town of St. Michael's, at the birth of several children; but, particularly, with a son named Hezekiah Pacheco, who is at this time living. Jacob Fonseca Valle appears at the same time and swore on the five Books of Moses that he circumcized the said Hezekiah, about 8 days after his birth. By his

(Valle's) Record Book, Hezekiah was 21 years of age on the 19th of March, 1695.

1694, August 12. Bill of Exchange drawn by Isaac Levey Soares upon his Father Simon Soares, Merchant, London, in favour of Isaac Gomez.

1694/95, March 7th. Jacob Senior, and Ester, his wife, sell 2 Negro Women to Abraham Souza Mendes. Witnesses to Deed of Sale: David Castello and Hezechia Paucheco.

Early mention of the presence of a Jew in Barbados, is made by Richard Ligon, in *A true and exact History of Barbados*, published in London in 1657, and republished in 1673. Ligon arrived at Barbados in September, 1647, and left the Island in April, 1650. At page 42 of the 1673 reprint, the author says:

"Many essayes were made whilst I was there, for the making and burning of bricks, but never could attain to the perfection of it; and the reason was the over-fatness of the clay, which would always crackle and break, when it felt the great heat of the fire in the Clampe; and by no means could we find the true temper of it, though we made often tryals. There was an ingenious Jew upon the island whose name was *Solomon*, that undertook to teach the making of it; yet for all that, when it came to the touch his wisdom failed and we were deceived in our expectation. I doubt not but there is a way of tempering, to make it far better than ours in England; for the Pots which we find in the Island, wherein the Indians boyl'd their Pork, was of the same Kind of Clay, and they were the best and finest tempered ware of earth that I ever saw.

Articles upon *The Records of Barbados* appeared in *The Month: a Catholic Magazine* (London: Longmans, Green & Co.), in December, 1902, and January, 1904. They were written by the Reverend C. W. Barraud, S. J. Referring to a Miscellany of Records, for the period 1694-95, Father Barraud says: "On page 30 there is the deposition of a midwife to the birth of a Jew and to the circumcision of one Hezekiah Pacheco. Similar depositions appear on page 133. There seems to have been a large number of Spanish or Portuguese Jews at the time in Barbados. Their names often appear in the Bills of Lading, and one of their Rabbis was made a Justice of the Peace."

N. DARNELL DAVIS.

ADDITIONAL NOTES ON THE HISTORY OF THE JEWS IN SURINAM.

1. While on leave I saw at the library of the Beth-ha-Midrash 'Es Ha'im of Amsterdam a little MS. משה בן מו"ה פיזא by שירות משה. On p. 172 is to be read: "Mandey a imprimir, no libro ge coregi dos 100 annos da esnoga de Surinam ge chepur por nomem רב no fim do libro 'זכר רב המניה וגו' רב. Em elul de 5546." By this statement the doubt, how to read the name of the corrector of the זכר רב (see *Pubs. Am. Jew. Hist. Soc.*, No. 4, p. 128), is removed.

2. In the same library a leaflet is to be found running thus:

דברי שיר ושבח אשר שר הגביר מאיר הכהן בלינפאנטי ביום הקריב
לכהן לש"ץ בק"ק נוה שלום בשוריאנא יע"א
בשמחת לב לאל עילום
בשיר אקרא בפי לעד
לקהל זה נוה שלום
שמו יגדיל לעולמי עד
שמע נא אלהים ושוכן מעוני
אמרי ככהן בהיכל אדני
בערכי תפלה בעד הקהלה
רצ'ני כאשה ומנחה בלולה
בתתי שבחים מקום הזבחים
תקבלם ברחמים כעולות נתוחים
בשנת משאת כפי מנח"ל ער"ב לפ"ק

J. S. Roos.

Rev. J. S. Roos has kindly sent us a copy of *Israëlietische Almanak voor Ned. West-Indië voor het jaar 1910 (5670-5671)*. This is issued by the "Collectantenvereeniging der Ned. Port. Isr. Gemeente in Suriname. Ten bate van het Armenfonds dier Gemeente." It is published at half a florin and contains, besides the usual calendars and statistics of the congregations in Surinam and Curaçao, chronological tables for the history of the Jews in Surinam and Curaçao, and "uit de onde doos." The last is an account of the complaint lodged by Samuel Cohen Nassy, captain of the Jewish company, with the governor-general of Surinam in 1690 to the effect that some of his "people" had been insubordinate to him.

THE U. S. CENSUS BUREAU'S ESTIMATE OF JEWISH
POPULATION OF 1790.

In a volume recently published by the Bureau of the Census, entitled "A Century of Population Growth" (Washington, 1909), a study of "Nationality as Indicated by Names of Heads of Families reported at the First Census" appears. According to this estimate, which the editor describes as "reasonably accurate," there were 1243 Hebrews in the United States in the year 1790. The estimate is based merely upon a classification of names of heads of families appearing at least 100 times in the census of that year, according to the compiler's guess as to their race as indicated by the name. The Hebrew population is distributed by the editor among various States as follows: Maine 44, Massachusetts 67, Rhode Island 9, Connecticut 5, New York 385, Pennsylvania 21, Maryland 626, North Carolina 1, and South Carolina 85. As the detailed returns from New Jersey and Delaware are missing, these States do not figure. While the total Jewish population may have been approximately as here estimated, in view of Mordecai M. Noah's estimate of 3000 in 1818 and the somewhat earlier estimate of Rev. Gershom Mendes Seixas (see *Publications*, No. 6, p. 141, article by David Sulzberger), the method pursued is mere guess-work. The figures for Maryland, Massachusetts, and Maine are probably excessive, while those for Pennsylvania and South Carolina are too low. Besides, the editor has evidently departed from his own method, for far larger figures result from this very census, if one adds together bearers of names sometimes borne by Jews in these returns. Classing together various variations of spelling, we find the name "Aaron" borne as a surname by 19 heads of families, and 82 other members, "Benjamin" 102 and 461 respectively, "Cohen" 29 and 110, "Frank" 37 and 347, "Hayes" 529 and 2431 "Isaacs" 34 and 130, "Levy" 29 and 133 "Lyons" 353 and 1705, "Moses" 88 and 404, "Myers" 404 and 1948, "Tobias" 17 and 106 and "Wolf" 246 and 1165 respectively. Naturally, few distinctly Jewish names were borne by as many as 100 persons in the United States in 1790, and hence they do not figure here at all, while many names necessarily included in this count are not distinctly Jewish. Obviously, such guess-work is of little value and unscientific, even if published by our National Census Bureau. It serves as another warning against inferring Jewish race from mere name.

M.J.K.

EARLY JEWISH SOLICITORS IN LONDON AND JAMAICA.

In Mr. H. S. Q. Henriques' valuable and scholarly work, "The Jews and the English Law," appear some interesting references (pp. 205-206) to early instances of Jews being admitted as solicitors in London, apparently for the first time in the year 1770. Mr. Henriques' industry and research have brought to light entries in the draft minutes of the *Society of Gentlemen Practisers* for June 25, 1770, indicating that Joseph Abrahams was the first Jew to receive that distinction. Curiously enough, I am able to amplify these items by excerpts made by me some years ago in connection with some investigations into Jamaican Jewish history from an old volume of Jamaican law reports, which not merely refer to this same Joseph Abrahams, but indicate that some of England's Colonial possessions were more illiberal than she in such matters, and further show that Mr. Abrahams circumvented the obstacle by taking the oath in Christian form, even if it can be conceded that he was a Jew at all at the time.

In Grant's "Jamaican Cases" (pp. 345-346) occurs the report of what is there styled as "Montefiore's Case," which arose in 1787. Mr. Montefiore made an application to be admitted as an attorney in Jamaica in 1787, and produced a certificate of his admission in the Court of King's Bench in London in 1784, and of his appointment as a notary. His application was opposed by the practising attorneys of Jamaica, sixty of whom stated that he was incapable of acting as an attorney, because a Jew. Proofs were produced, including the English certificate of admission and a list of attorneys, and Jacob Sampson swore that Jews practised as attorneys in London, and named Joseph Abrahams, Annesly and Willet, but he could not swear that they did not pass as Christians. Proof was offered that Abrahams took the oath as a Christian and changed his name afterwards to Willet.

It was objected to Mr. Montefiore's certificate that there was no seal affixed, as required, and it was alleged that there were erasures in the certificate of Notary, the word "Christ" being stricken out, and "God" inserted. It was furthermore claimed that Jews were expressly precluded from being clerks in any of the offices in the Island of Jamaica, by reason of a local Act passed in 1711 (An Act for regulating fees, Act 56, Section 273), which provides:

"And be it further enacted by the authority aforesaid, That no Jew, Mulatto, Indian or Negro, shall be capable to officiate or be

employed to write in or for any of the above offices upon any Pretence whatever."

It was conceded that Jews frequently acted as notaries in London. Mr. Montefiore, in view of the opposition of the other attorneys, withdrew his application. Apparently, as he was so conscientious in connection with the form of his oath as notary, Mr. Montefiore at least was sworn in Jewish fashion, or refrained from taking the oath altogether.

The Jamaican law reporter does not mention Mr. Montefiore's first name, but there can be no doubt that the applicant was Mr. Joshua Montefiore, of the distinguished English family of that name, an uncle of Sir Moses Montefiore, who subsequently became a prominent lawyer and legal writer in England and also in the United States, where creed has never closed the professions to any man. "The Jewish Encyclopedia" gives a sketch of Joshua Montefiore's varied career.

MAX J. KOHLER.

NECROLOGY.

HENRY CHARLES LEA.

On October 24, 1909, died, at his home in Philadelphia, the historian Henry Charles Lea, long an honorary member of this Society. Busied with his pen to the last, he had just entered on his eighty-fifth year. Few lives have been so fruitful, few so crowned with honor.

Born in Philadelphia on September 19, 1825, his was a notable heritage. His father, Isaac Lea, descended from those who came with William Penn, but himself no longer a Quaker because of his part in the country's defence in 1814, was already one of the foremost American naturalists. His mother, a daughter of the redoubtable Irish patriot and publicist, Mathew Carey, now the leader among American publishers, assured her son that emancipating mixture of blood and of tradition which has seemed the explanation of so much genius. His grandfather's business of book-making and book-selling had shortly before his birth passed into the thrifty hands of his father and of his uncle, Henry Carey, the eminent economist; and into that business, after an education wholly at the hands of private teachers, he was himself drawn, to become eventually its head.

But neither the responsibilities of mercantile life, nor the more persistent cares attaching to the management of wealth, could quench in him the instincts of the scholar. Interesting is it, however, and not without significance, that his earliest ventures into print were in the field of natural science. So early as 1850 he was the author jointly with his father of a monograph on certain species of East Indian shells. But the essay with which, in the *North American Review* for January, 1859, he began his career as a writer of history, showed him

already a ripe historian. After the fashion of the time, it found its text in a book, of which it was nominally a review (the "Historical Studies" of the now forgotten Königswarter); but its real theme—canonical compurgation and the wager of battle—suggested the field to which his life's study was to be devoted. "Apart from the exact sciences," he wrote, "there is no subject more interesting, or which more fully repays the student, than the history of jurisprudence." To the study of the history of jurisprudence, which he counted the history of society, he brought those habits of exact observation, that impatience with all but first-hand sources, which he had learned in the study of nature. From his first article his papers may be detected by their copious footnotes of quotation and reference. A second study, on judicial ordeals, which took as a text the new edition of Ducange, appeared six months after the first; but, as both the Königswarter and the Ducange had now been ten years out of press, it may be guessed that the two essays had been for years under way. In 1866, revised, enlarged, and with an added essay on the history of torture, they became, under the title of "Superstition and Force," his first published book. His career as an author knew thereafter no flagging. In 1867 he gave to the press his "History of Sacerdotal Celibacy," in 1869 his "Studies in Church History," in 1888 his three-volume "History of the Inquisition of the Middle Ages," in 1890 his "Chapters from the Religious History of Spain," in 1892 his new-found "Formulary of the Papal Penitentiary," in 1896 the three volumes of his "History of Auricular Confession and Indulgences," in 1901 his volume on "The Moriscos of Spain," in 1906-1908 the four thick tomes of his "History of the Inquisition of Spain," with its supplement, "The Inquisition in the Spanish Dependencies." During the months preceding his death he was busy upon a history of witchcraft—a theme which, as he once wrote me, had first led him into his study of the Inquisition. Again

and again, too, during all these years he had found time to bring out fresh editions of his earlier books, always corrected and enriched. And along with this flood of books there fell from his pen a steady rain of minor contributions to magazine and newspaper and learned society. Nor will it surprise any who know the metrical translations scattered here and there in his books to learn that in 1882 he privately printed a thin volume of verse.

Yet in the closet studies of the scholar Mr. Lea never forgot the duties of the citizen. Throughout the Civil War he took large part in the work of his city, and of the North at large, for the cause of the Union. His pen was of cardinal value—as in that telling parody which made absurd Bishop Hopkins' widely circulated "Bible View of Slavery" by showing the equal validity of such a "Bible View of Polygamy." And no great crisis has since arisen in which his voice has not been heard on behalf of municipal and national integrity. Nor has he lacked for time to take a generous part in the intellectual enterprises of his day, or to lend his help—as more than one of us can testify—to the work of younger scholars.

But it must not be implied that to Mr. Lea the work of the historian could lack touch with living issues. "No serious historical work," he maintained, "is worth the writing or the reading unless it conveys a moral;" and his study of the past was always inspired by his conviction of its worth to the present. Yet he believed that the past, if but honestly studied and honestly depicted, could be trusted to teach its own moral; and none could be more resolute than was he to judge it by its own standards alone. How far in this he succeeded and what in general were the qualities of his work I must not here discuss. What is patent to all is the breadth and sincerity of his learning, his systematic and tireless industry, the noble austerity of his judgment, his relentless search for the truth.

Early in his studies his research brought into the field of his vision the history of the Jews; and there is not one of his lar-

ger works which does not have occasion to deal with them as the victims of Christian intolerance. Keen as was his eye, trained in finance, for the sordid motives of human action, he was not of those who find explanation for this intolerance in the pecuniary relations of Jew and Christian; and few have more clearly seen or more cogently illustrated those high qualities of reverence, of loyalty, and of steadfastness which mark the Jewish character. There was, indeed, in his own austere philosophy of history and of life a something more akin to the stern message of the Hebrew prophets than to the gentler teaching of him of Nazareth. His own Evangel spake in these verses of his early prime:

“We are His instruments. The past has bled
For us. We suffer for the future dim.
Then bravely face the darkness round us spread,
Do each his duty—leave the rest with Him.”

GEORGE LINCOLN BURR.

GUSTAV KARPELES.

In Gustav Karpeles, who died suddenly on July 21, 1909, at Nauheim, of heart disease, the household of Israel lost one of its best and truest sons, one of the ablest and most whole-souled promoters and defenders of its cause. Few were gifted to the extent that he was with fine mental acumen and deep insight into persons and things; few combined, as he did, with a wide range of knowledge and a high degree of general culture, great powers of the pen and the tongue that brought conviction home to the reader and hearer. Still fewer were those who were as indefatigable, as he was, in endeavoring to awaken interest and love for the history and literature of Judaism in the indifferent masses and to win at least the respect, if not the admiration and recognition, of the outside world for the faith, institutions and life of the Jew. If a reawakening of the Jewish spirit is felt all over Germany to-day and the enlight-

ened German Jew manifests again a certain pride in his religious and intellectual life as a Jew, it is largely due to the labor and zeal of Gustav Karpeles, who travelled from one end of the land to the other to revive the dormant self-consciousness of the Jew and with his own ardent enthusiasm to rekindle the religious flame upon many an altar. The secret of his success lay in his unconquerable optimism born of implicit faith in man. He was in the best sense of the word an idealist. He believed in the ideals of humanity for which Judaism ever stood, and all the agitations of the anti-Semitism, all the passion and hatred of the creeds could not swerve him from his path. There was a wholesome freshness of wit and humor in what he said, and he would pity those who in their self-sufficient conceit indulged in cynicism, or succumbed to a half-concealed skepticism which falls like mildew upon the best intellectual efforts. He believed in progress, yet he never forgot what he owed to the past. His own views underwent a gradual transformation, and while at first decidedly conservative, he espoused towards the close of his life the cause of liberal Judaism with all the impassioned love of his soul.

Gustav Karpeles was born on November 11, 1848, in Eiwanzowitz, a small Moravian village. His father, Elias Karpeles, known as a great Talmudic scholar, imparted to him not merely the elements of but also the love for the Rabbinical and Jewish literature which formed the ever-refreshing well-spring of his intellectual life. He studied in Vienna and Breslau with the view of becoming a rabbi, but the broad field of general literature appealed to him more. When only twenty years old he published his first work entitled "*Heine und das Judenthum*," Breslau, 1868. Renan relates that as he reached maturity he stood at the parting of the ways, hesitating whether to turn to the Acropolis of Athens or the temple at Jerusalem for the object of his life's study; he decided in favor of the latter, but regretted it thereafter. Karpeles also seems to have

wavered between his Heinrich Heine and his Judaism, and he took up both successively with credit.

The general public knows Karpeles chiefly as the thorough student and meritorious editor of Heine's works. The more an ungrateful and narrow-minded mother-country allowed racial prejudice so to blind her as to disown one of her most brilliant and gifted sons, the more would Karpeles persist in espying new material and bringing out new interesting features in the life of his hero who, despite his baptism and his cynicism, was "at heart a Jew." Thus he wrote, besides the work mentioned above: "Heinrich Heine: Biographische Skizzen," Berlin, 1869; "Heinrich Heine und seine Zeitgenossen," Berlin, 1887; "Heinrich Heine und der Rabbi von Bacharach," Vienna, 1895; "Heinrich Heine's Autobiographie," Vienna, 1898, which casts altogether new light upon Heine's youth; "Heinrich Heine: Aus seinem Leben und aus seiner Zeit," Leipzig, 1899, a work in which the influence exerted by Heine's personality and writings upon many famous men, among whom especially Richard Wagner in his best known compositions, is shown. Besides several editions of Heine's works in 1885, 1887, 1888 and 1892, of those of Schiller (1895), Lenau (1896) and Eichendorf (1896), he also wrote books on Ludwig Boerne, 1870; "Goethe in Polen," 1890; and a "Universal History of Literature," in 1891.

But after all in this broadening out of his mind the deeper longing of his innermost soul found no satisfaction. He had even tried his rich powers of the pen on dramatic subjects, on comedies, illustrating German life and German lore. All these more or less successful literary efforts, however, made him feel, after all, that his Judaism was more to him than his Heine, and Jewish literature more than all the literary treasures of the wide world. And so he wrote in the year 1886 his "History of Jewish Literature," in two volumes, with the view, as he says in the preface, of assigning to Jewish literature its

appropriate place in the world's letters. Indeed, while perusing this work, written in a beautiful and lucid style, one feels that here the *heart* dictated the words as well as the head; that the author, after having feasted his eyes on all the grand books of the East and the West and refined his taste by studying them all, points to the treasures of his own people as excelling them all in valor and inner worth. All his other works on Jewish life and literature, such as "Die Frauen in der juedischen Literatur," 1870; "Ein Blick in die juedische Literatur," 1895; "Jewish Literature and Other Essays," published by the Jewish Publication Society, Philadelphia, 1895; "A Sketch of Jewish History," *idem*, 1897; and "Jews and Judaism in the Nineteenth Century," *idem*, 1905, give evidence of the same genuine love and zeal for Judaism. The former "Literar-historiker" became, as he advanced in knowledge and experience, the most ardent and efficient preacher and teacher of Judaism, his congregation extending all over Germany and beyond.

When in 1890 he became the editor of the "Allgemeine Zeitung des Judentums" he fully realized his great opportunity as the spokesman of progressive Judaism, and availed himself of it with honor and success, as Prof. Martin Philippon, the son of Ludwig Philippon, the founder and life-long editor of the periodical, and other prominent leaders of Berlin Jewry testified at his grave. He was not as vigorous in protesting against wrong doing towards and maltreatment of the Jew, as was his predecessor, but he was ever watchful and solicitous of the honor and insistent on the rights of the Jew whenever the occasion prompted. Regarding the internal questions and disputes of Judaism he was outspokenly liberal, but always fair and just towards those with whom he differed. Only in the Zionist movement, "the expression of despair," as he called it, he beheld great danger.

He looked to America as the land of the future for Jew and Judaism and often gave expression to this in his addresses

before the B'nai Brith Lodges, as well as in his private correspondence. He followed with keen interest and fine powers of observation the destinies of American Israel, as the writer often had occasion to learn. The eulogy he delivered on Leo N. Levi, late president of the Order of B'nai Brith, was a masterpiece of oratory and of historical insight into American life. For a number of years he was a corresponding member of this Society, and greatly interested in its work. How closely he kept pace with the progress of scientific research in all matters pertaining to Biblical and Jewish literature, as well as Jewish and general history, ever anxious to improve his knowledge and enlarge his mental horizon, is shown in the second edition of his "History of Jewish Literature" and especially in the bibliographical notes thereto, as well as in the instructive literary review he wrote each year in the German Yearbook for Jewish History and Literature.

Above all his other meritorious work ranks the creation of Societies for Jewish History and Literature in all the larger towns of Germany and Austria, to which he devoted the best of his time and labor, and upon which he built his hopes for the future regeneration of Judaism. Two hundred and fifty such societies owe their existence chiefly to his powerful influence and pleading, and he succeeded in organizing them into one central body to render them the means of accomplishing still greater things. So he conceived the idea of founding a society for the promotion of Jewish science ("Gesellschaft zur Förderung der Wissenschaft des Judentums"), whose object should be the creation of a "library of Jewish knowledge" along the lines of similar authoritative works published by other denominations with the view of enlightening the Jewish and non-Jewish public on all questions pertaining to Jew and Judaism and presenting therein the results of the best possible modern research in a popular form. For six years he was the presiding officer, the soul and inspiration of this So-

ciety for which he made all possible efforts to engage the best available workers in each field of study, and which, to judge from what has been achieved and planned, promises to become the source and center of a great renaissance of Judaism. Surely Gustav Karpeles, the author and worker for the Torah and for wisdom, has won a conspicuous place among Israel's immortal ones.

And yet the best in him was the *man*, the friend, the charming and soul-winning personality, ever ready to acknowledge the merits of others and encourage every noble endeavor. It was my good fortune to make his personal acquaintance shortly before he started on his fatal journey to Nauheim, and the glorious days I spent with him in conversation and intimate intercourse will be treasured in my memory as one of the great boons of my life.

K. KOHLER.

CHARLES GROSS.

Charles Gross, a vice-president of the American Jewish Historical Society, and professor of history at Harvard University, died on December 3, 1909, at the age of fifty-two, leaving behind him a reputation second to none among American historians. Sound and solid in all that he accomplished in the field of history, the promise cut off by his early death was even greater than his very important achievement. He was the type of the trained scholar in history, thorough, conscientious, and impartial in all he undertook to investigate. His work was a permanent contribution to knowledge, which is not likely to need doing over again, except insofar as new sources may turn up, and this his meticulous care rendered very improbable. As a man, Gross was modest, unselfish and retiring, and characterized by single-hearted devotion to the cause of learning. Those who had the privilege of his friendship will ever remember him as a model scholar and a true man.

Charles Gross was born at Troy, N. Y., in 1857. He received his earlier education at Williams College, from which he graduated in 1878 and went to study history at the Universities of Leipzig, Göttingen, Berlin and Paris. He received the degree of Ph. D. at Göttingen for a remarkable thesis on "Gilda Mercatoria," in which he already showed his mastery of the economic movements in the middle ages in England. This he afterward developed into his standard work, "The Gild Merchant," which was published by the Clarendon Press in 1890 and at once stamped him as the chief authority after Thorold Rogers, who was still alive, on the economic history of mediæval England. His views on the merchant guild were soon accepted instead of those of Prof. Brentano, which had previously ruled the field. Gross had devoted nearly eight years to this book, working at all the manuscript records as well as the printed works on English municipal history, and was for many years a familiar figure in the British Museum Library, where he held the "record" for the number of books he consulted. His mastery, indeed, of the bibliography of his subject, was simply immense, as was shown by the elaborate bibliography of British municipal history, which he published in 1897, a model work of its kind. The experience gained in compiling this work caused him to devote his attention to the general bibliography of English mediæval history, upon which he compiled his most useful and valuable work, "The Sources and Literature of English History up to 1485," which was published in 1900, and obtained for him the well-deserved honor of an honorary M. A. at Harvard. This book at once took rank as an indispensable help to all serious students of mediæval English history and when the Royal Historical Society of England took up the question of compiling a bibliography of English historical *Quellen*, the decision they came to was merely to continue Prof. Gross' masterly work.

But Gross was something more than a mere bibliographer. He was an original investigator, as was shown by his "Gild

Merchant," and still more by the two sets of records which he edited for the Selden Society on obscure portions of the history of English law. One of these gave select cases from the coroner's rolls with a brief account of the history of the office of coroner, which showed the significance and importance of what Shakespeare calls "Crownor's Quest Law," being no less than a survival of the old royal judiciary power. So, too, in his select cases, concerning the law merchant, Gross for the first time made clear the relation of the Pie Powder courts to the general legal system of England. Whatever subject he touched he treated it with such thoroughness that there is little doubt of his views forming a permanent contribution to English constitutional history. He had thoroughly imbibed the celebrated advice of President Routh, "young man, verify your references," and never passed for the press a single item of information without checking it with the original.

In 1888 Gross took up his residence in Harvard as instructor in history, and soon made his mark by the thoroughness of his teaching, becoming four years later assistant professor and full professor in 1900, and last year was appointed to the Gurney chair in history and political science. Gross conducted a seminary research course on English institutions in the middle ages, and created quite a school in Harvard on this subject. Since the lamented death of Prof. Frederick W. Maitland in Cambridge, England, Gross was rightly regarded as the chief authority in the world on English mediæval and economic history. In the latter branch of the subject he was indeed unsurpassed even by Maitland.

It happened that Gross had only one opportunity given to him to exercise his great capacity as a historical student on a Jewish subject. It chanced that he was in London in 1887, when the Anglo-Jewish Historical Exhibition was held, and he was asked to read one of the series of papers read on that occasion by Prof. Graetz and others. He chose for his subject "The Exchequer of the Jews in the Mediæval Judiciary of

England." Apart from its name, and the mere fact of its existence, very little was known by English constitutional lawyers and historians of this obscure branch of the judicial system of mediæval England, all practical interest in which had died away with the Expulsion. None of the voluminous records relating to it, which still remain in the Public Record Office in London and at Westminster Abbey, had been published, save a few extracts by Maddox and Devon. For the purposes of his paper, as I happen to know, Gross went through this huge mass of dry legal documents written in the crabbed and contracted script used for such purposes, which require quite an education even to read. And yet, from these dusty scrolls Gross built up a consistent, clear and complete account of the origin, construction and functions of this obscure court, which has been recognized since that day as a solid contribution to English constitutional history. It was a characteristic piece of Gross' work, done thoroughly, and done once for all.

One other piece of work of Jewish interest was done by Charles Gross, which has a more direct bearing upon our studies. When the late Dr. Kayserling, by the generosity of the Straus family, was enabled to complete his investigations into the part taken by the Jews in the voyage of Columbus and the discovery of America, Charles Gross was chosen to put the results of his studies into workmanlike English. The significance of that volume can scarcely be overrated, for it implies the existence of a Jewish element in America from its very originings. The Jew preceded the Anglo-Saxon on American soil.

Gross was interested in the idea of creating a special body of students for the study of Jewish history in this country from the very beginning. He was one of the charter members of the American Jewish Historical Society, was throughout a member of its Executive Council, and very appropriately was honored some years since with the dignity of being one of its

vice-presidents. In the early volumes of its "Publications" are two papers by him, dealing mainly with English records having bearing upon American Jewish history. Of late years the strenuous character of his own work prevented him from making further contributions, which is now especially to be regretted, as we have extended the scope of our inquiries.

The American Jewish Historical Society mourns in Charles Gross one of its founders, a genial colleague, and one who, by his historical work, did credit to the name of America and of Israel.

JOSEPH JACOBS.

DAVID L. EINSTEIN.

American Judaism sustained a severe loss in the sudden death, in London, on May 8, 1909, of David L. Einstein. Mr. Einstein was born in Cincinnati, Ohio, on May 20, 1839, and came to New York with his parents while still a very young man. He received a good education at the College of the City of New York, and, after graduation, he entered the banking business of his father, Lewis Einstein, subsequently being sent to take charge of the London branch, as he had clearly developed conspicuous executive and business ability. Some years later, his father decided to enter the manufacturing field, and organized the Raritan Woolen Mills, and later the Somerset Manufacturing Company. At the time of his death, Mr. Einstein was president of both of these concerns. Under his management, these two companies prospered, and enjoyed the highest standing for integrity and conservatism in the commercial and industrial world. Their success was largely due to Mr. Einstein's efficiency and the conservative policy which he pursued. He seemed to possess the happy faculty of foreseeing the growing demand for certain specialties in the manufacturing line. In business matters his counsel was eagerly sought and treasured.

Mr. Einstein always took a lively interest in all matters connected with the Jewish community, and for a number of years he was vice-president and a director of the Hebrew Technical School, the work of which institute strongly appealed to him, and in regard to which he was especially well equipped to give valuable advice. His long, faithful and generous service will be gratefully remembered. He was also a liberal supporter of other Jewish charities, but, by reason of his residing in Europe during the past fifteen years for a considerable part of each year, he was not able to take personally as active an interest in Jewish affairs as he otherwise would have done. He was a generous patron of many institutions for the advancement of education and art, irrespective of religious distinctions. For a number of years he was a member of the American Jewish Historical Society, and its publications were always valued by him as exerting an educational influence among the Jewish community.

Having known Mr. Einstein for a number of years, I was always impressed with his forceful character and his courage when courage was needed. He possessed a certain earnestness and silent pride of manner which denote the instinctive scholarly gentleman. He perhaps lacked, as it seemed to me, a certain sense of humor, but he was essentially an earnest and serious man, ever alive to his responsibilities. He was extremely clear-headed in all matters connected with business, and was an exceptionally attractive conversationalist on all topics, a gentleman of high culture and of a strong personality. With his wife, his genial confidant and companion in all his activities, and to whose tact and judgment he always deferred, he displayed a great interest in art matters, and his house in Fifty-seventh Street was a veritable museum of old and rare paintings and tapestries, and of works of art which they both had collected abroad. Sir Caspar Purdon Clarke, the director of the Metropolitan Museum of Art, frequently stated to me that he entertained a very high opinion of the expert knowledge

possessed by Mr. Einstein in the matter of old paintings, engravings, and tapestries.

Mr. Einstein was essentially a man of the strictest private and business morality, and a hater of all shams. His uncompromising conception of business integrity and dealings won for him a high place in the commercial community. In spite of his annual trips abroad, Mr. Einstein was a loyal American, and was well known both in this country and abroad as a gentleman of high culture and a conspicuously successful man. I recollect him as a very determined and forceful advocate of the protectionist theory. He always believed that the great wealth of this country and the success of its manufacturing industries were due to the protective tariff. He was an able debater and interesting conversationalist, and few men whom I have known could present an argument in a clearer, more forcible, or more logical manner. He was always positive in his statements, and believed in the axiom that, "when one is in the right, one cannot be too radical, and when in the wrong, one cannot be too conservative." He was of a retiring disposition and always appeared to me to avoid publicity, which largely accounted for his not devoting himself to active work in public life, although he was interested in political and social problems, and was willing to do his share whenever an emergency arose.

In 1870, Mr. Einstein married Caroline Fatman, daughter of Aaron Fatman, and is survived by his wife and three children—Florence, formerly wife of Theodore Seligman (a son of Jesse Seligman), who died in 1907, now the wife of Charles Waldstein, Slade professor of fine arts at Kings College, Cambridge, England; Lewis, first secretary of the American Legation to China, and Amy, wife of J. E. Spingarn, professor of comparative literature at Columbia University.

Mr. Einstein's home life was especially beautiful. His home was presided over by his wife, to whom he was devotedly attached, and adorned by his children, in whose education he took a deep personal interest. I have seldom witnessed a more

cheerful or delightful home than Mr. Einstein's, and I cannot conceive of a more chivalrous or devoted husband. When at leisure, among the rare books, treasures, and art collections of his home in Fifty-seventh Street, and explaining to his guests the value or beauty of this or that illuminated manuscript, tapestry, or painting, he appeared to me to be at his best. It is this recollection of the man that his close friends will always cherish. A public-spirited citizen, having a wide acquaintance with many notable people here and abroad, by his dignified manner and attractive personality he permanently retained the esteem and admiration of those who knew him.

Although never religious in the purely orthodox sense, he was always proud of the history, literature and traditions of his race. The untimely death of this high-minded and cultivated gentleman will be deeply felt by a large circle of friends here and abroad. He passed away far from home, without any warning and without suffering, with his devoted wife at his bedside. He now sleeps peacefully in a quiet and secluded cemetery in England. His memory will ever abide in the affections of those who knew him and who valued him. He exemplified in his life the truth that the "purest treasure mortal times afford is a spotless reputation."

ISAAC N. SELIGMAN.

EDMUND LOUIS GRAY ZALINSKI.

Edmund Louis Gray Zalinski was born at Kurnich, Prussian Poland, December 13, 1849. In 1853 his parents emigrated to the United States and settled in Seneca Fall, N. Y. He was educated at the public school there and at the Syracuse high school. In 1864 he entered the army as a volunteer, was promoted second lieutenant, Second New York Artillery, February 23, 1865, for gallantry at the battle of Hatcher's Run, and served till the close of the war, being honorably mustered out September 29, 1865. Shortly thereafter he

decided to enter the regular army and was appointed second lieutenant, Fifth United States Artillery, February 23, 1866, and first lieutenant, January 1, 1867. He was professor of military science at the Massachusetts Institute of Technology from 1872 to 1876. In 1880 he graduated from the United States Artillery School at Fort Monroe, Va., and from the School of Submarine Mining at Willets Point, N. Y. He became captain December 9, 1887, and in 1889 and 1890 travelled in Europe to study military affairs. He did garrison duty at San Francisco in 1892, and retired from the service February 3, 1894. He resided in Washington, but principally in New York City to the time of his death.

Zalinski invented the pneumatic dynamite torpedo-gun, an intrenching tool, a ramrod-bayonet, a telescopic sight for artillery, and a system of range-and position-finding for sea-coast and artillery firing.

There is a pleasant reference to him in Kipling's *The Captive* in "Traffics and Discoveries."

Captain Zalinski was a member of our Society since the second year of its existence. He was for a good many years disabled from active work and spent most of his waking hours at the Century Club. He was broadly cultivated, a man of interesting conversational powers and widely known among centers of intellectual men ranging from those in his own profession and the physical sciences through the devotees of literature and art.

CYRUS ADLER.

MOSES FINZI LOBO.

Moses Finzi Lobo was boro in Bridgetown, Barbados, West Indies, December 6, 1834, and died in Philadelphia November 17, 1904. He came to Philadelphia about 1845, and at twelve years of age attended the public schools, obtaining a good education, which was greatly added to in after years by close

study, notwithstanding an active business career. About the year 1859 he entered the employ of the late Henry Cohen, importer of stationery in Philadelphia, and continued there until 1867, finding this position particularly attractive, as he had the privilege of the Sabbath and the holidays. Being devoted to his religious duties, he observed them with much care.

After leaving Mr. Cohen's establishment he occupied several positions on different newspapers, being on the editorial staff of the *North American* and of the *Age*, and at the time of the Centennial Exhibition in 1876, through the influence of the late George W. Childs, he was appointed head of the Press Bureau established at that time, and did excellent work. His connection with the newspapers received the highest commendation, particularly from the late William W. Harding, of the *Inquirer*, and the Hon. Clayton McMichael, of the *North American*, both of Philadelphia.

Mr. Lobo's knowledge of shorthand was exceptional, and he was frequently chosen to report scientific addresses, his knowledge of terms and scientific phraseology being superior to that possessed by many following the profession at that time. He was private secretary to the Superintendent of the Mint, resigning that position to engage in literary work, beginning with a complete concordance to the poetical works of Milton; this, however, was discontinued on finding that such a publication was already on the market. He wrote much on matters of local history, and was particularly interested in English grammar. In this connection it may be said he noticed that a comma had been misplaced in the fifteenth amendment to the Constitution of the United States. Writing to the Hon. Charles Sumner, the author of the amendment, regarding this error, he received in reply Mr. Sumner's statement that the criticism was justified, but that a greater object had been obtained, and that in his judgment it was unwise to again open the subject.

Of a diffident, retiring nature he did not take that rank in communal affairs to which his abilities entitled him; many of his contributions to literature are not known, since they were published anonymously. He had a few close personal friends who esteemed him highly for his mental and moral worth.

At the time of the Civil War he endeavored to enlist, but was prevented by physical disabilities; his pen and word, however, were always found on the side opposing slavery.

In the year 1860 he became associated with the Congregation Mikve Israel that had just removed to its new building on Seventh Street, above Arch Street, and remained a congregant until his death.

CHARLES J. COHEN.

HORATIO GOMEZ.

In these days when even Hebrews are frequently inclined to think of their people in America only in relation to the one or two heavy streams of immigration which have flowed to these shores during the past three-quarters of a century, it is almost a surprise if attention is called to the fact that it is over two and a half centuries that our brethren of the House of Israel have been an integral part of the upgrowth of our colonial and national life. It is sometimes by the breaking of one of those links which bind us to that remote past that it is fully realized that after all the Jew has meant as much to America as America has meant to the Jew. The one whose career I will briefly follow traced his ancestry to the beginning of Jewish life in New York, and in fact few of its residents of any denomination can go much further back than he. He was descended in a direct line from the Rev. Abraham Haim de Lucena, one of the original Jewish refugees from religious persecution in Brazil, who arrived in New Amsterdam in 1654.

Doctor Horatio Gomez was born in New York City, February 27, 1827, and died at his residence there April 22, 1909.

He was the son of Aaron Lopez Gomez and Hetty (Esther) Hendricks and his ancestral line ran through Mordecai Gomez and Rebecca de Lucena, his wife, to Luis Moses Gomez, who died in New York, March 31, 1740, aged 80 years, and Esther Markaze, his wife, who died in New York City in 1718. He received his early education at private schools and entered the College of Physicians and Surgeons of New York City, from which he was graduated in 1849 with the degree of Doctor of Medicine. After his graduation, possessing a desire to broaden the scope of his professional knowledge, he travelled extensively in Europe and for over two years devoted himself to special study and observation in the hospitals of Dublin and other cities. Upon his return to New York he pursued the practice of his profession, addressing himself with vigor to its very highest ethics. Being by virtue of the enjoyment of a competency relieved from the necessity of extracting a livelihood from it, his services were eagerly sought and freely given to the poor and unfortunate without fee or hope of reward. He devoted his talents to the hospitals of New York and spent much of his time among them. He always felt that his mission was to heal the destitute sick and left it to others to care for those who had been favored by rich gifts. When the Sanitarium for Hebrew Children of New York City was organized he evinced a deep interest in its welfare and much of his time was spent in its work, not only along the line of the medical profession, but in the actual management of that excellent institution as director and also for over twenty years as its vice-president.

Doctor Gomez's devotion to the Spanish and Portuguese Congregation Shearith Israel, of New York, of which his family had been members for over two hundred and fifty years, was so great as to amount to personal affection and his interest in its welfare never ceased. He was long a member of its Board of Trustees and was also president of the Congregation a generation ago. He was always willing and anxious to serve

it in counsel or financially and the charitable and educational societies attached to it especially attracted him. He was for many years the treasurer of its society, "Hebra Hased Va Amet" (for relieving the sick and burying the dead), and gave much personal service in the performance of the holy offices attendant upon the execution of its objects. At the consecration of the Synagogue of the Congregation on Central Park West and Seventieth Street, New York City, in 1897, he had the honor of opening the doors of the new edifice, a ceremony which had been performed by his great-great-grandfather, Luis Moses Gomez, president of the Congregation, in 1730, at the consecration of the Synagogue on Mill (South William) Street. On August 16, 1871, he married Miss Harriet Alexander, who survived him. His most distinguished characteristics were modesty and integrity and he found little patience with those who deviated from the latter ever so slightly. He loved to conceal the good which he performed and never sought or even accepted recognition for the help which his professional knowledge and open hand gave to the amelioration of the condition of humankind, without regard to sectional distinction. He was one of those rare men who find their reward in the consciousness of duty done and accountability to his Creator whom he served with fidelity and zeal. He was proud of his religion and the traditions of Israel and lived the truly Jewish life, although by birth and ancestry enjoying a place amongst the best of American citizenship. He was, in short, the American Jewish gentleman, a credit to his people and to the community.

N. TAYLOR PHILLIPS.

ROSE S. FRANK.

Those who were privileged to be counted among the friends of Mrs. Rose (Schloss) Frank, learned with sadness in the

autumn of last year that she had been stricken with an illness the fatal termination of which was inevitable. Her quiet dignity, her sympathy with the afflicted, her philanthropy and earnest interest in all phases of Jewish life had stamped their impress upon the communities of two cities. Born in Philadelphia in 1852, she became the wife of Henry S. Frank, who died in 1887. For more than twenty years thereafter she devoted a large part of her life to good deeds, the principal object of her devotion being the Jewish Hospital of Philadelphia. She was the moving spirit in establishing, in connection with that institution, the Nurses' Training School, and, by her efforts, brought it to a high state of efficiency. She erected as a memorial to her husband the handsome synagogue, which not only adorns the hospital grounds, but gives to the afflicted an inspiring place in which to offer up their prayers. She died in New York City on January 5, 1910, where for five years she had made her residence.

HERBERT FRIEDENWALD.

JULIUS FREIBERG.

Julius Freiberg was born May 1, 1823, at Neu Leiningen, Rheinpfalz, Germany, and received the usual education in secular and Hebrew branches enjoyed by Jewish lads of his generation. Upon leaving school, he learned the trade of cooper and wine-maker, which he pursued until he emigrated to the United States in the year 1847. Upon his arrival in this country he came at once to Cincinnati, where he entered upon a long and prosperous career. On February 13, 1856, he was married to Duffie Workum, a teacher in the public schools of Cincinnati, with whose brother, Levi J. Workum, he had formed a business partnership in 1855 under the name Freiberg and Workum, which firm in succeeding years became one of the most prominent mercantile houses of the city.

Julius Freiberg was a man of very strong personality and of intense Jewish feeling. From the very year of his arrival in Cincinnati he affiliated himself with the Bene Israel congregation, and for over fifty years he was one of the most prominent figures in the Jewish community, and at the same time one of the most respected citizens of the municipality.

His interest in Jewish affairs was most active. He was always to be found in the forefront in all movements for the advancement of Judaism. He was a pillar of strength in the congregation with which he had affiliated himself, was three times its president, from 1860 to 1862, from 1867 to 1884, and from 1889 to 1890. It was during his long second term as president that he did yeoman's work for the congregation; he was chiefly instrumental in increasing the membership and in bringing to a successful conclusion the efforts to build the fine structure at Eighth and Mound Streets, which the congregation occupied for thirty-seven years before removing to its present palatial home in Avondale.

When Rabbi Isaac M. Wise was striving to organize the Union of American Hebrew Congregations, he found in Julius Freiberg one of his most devoted supporters, although he was not a member of Dr. Wise's congregation. He was among the signers of the call to the Jewish congregations of the West and South to send delegates to a meeting for the organization of a union of the congregations. When these delegates assembled in Cincinnati in 1873, Julius Freiberg delivered the address of welcome. At that meeting the Union of American Hebrew Congregations was organized. Mr. Freiberg was elected a member of the Executive Board of the Union and from the very beginning did all in his power to ensure the success of this movement for religious union among American Jews.

In July, 1889, he was elected president of the union and served in this capacity until February, 1903, when he felt

himself necessitated because of ill health to resign the office which he had filled so faithfully and acceptably for fourteen years.

In 1875 the Hebrew Union College was founded by the Union of American Hebrew Congregations. A Board of Governors of the institution was elected by the Executive Board of the Union. Julius Freiberg was named a member of the Board of Governors, and at its first meeting was elected vice-president. He filled this office until the time of his death.

Whenever there was any work to be done in the cause of charity and humanity, Julius Freiberg was always to be found in active service. He gave generously not only of his abundance, but also of his time and service. He was one of the founders of the Jewish Hospital of Cincinnati, and of the Home for Jewish Aged and Infirm. He served as director and officer of both institutions until death called him from his earthly labors. In his wife, Duffie Workum Freiberg, he had a worthy helpmate and co-worker who like him was devoted to all good and high causes. In compliment to her he founded the Jewish Foster Home, one of Cincinnati's best known philanthropic institutions, now one of the federated societies of the United Jewish Charities, but still conducted as a separate institution along the lines intended by its founders.

In the civic life of his adopted home, Julius Freiberg held an honored place. He was regarded as one of the municipality's most prominent citizens, and held a number of positions of trust and distinction. He was a member of the Board of Trustees of the Sinking Fund. In 1894, he was elected an honorary member of the Cincinnati Chamber of Commerce. As early as 1873 he served as a member of the Ohio Constitutional Convention, having been nominated by both political parties of Hamilton County.

Thus Julius Freiberg served his God and his fellow-man faithfully and well. In his home, where he and his devoted

wife cherished and carried out the beautiful ceremonies of Jewish home life, he was as a patriarch surrounded by children and children's children; and when the final summons came to him on December 7, 1905, he was followed to the grave by the multitude to whom indeed it appeared as though there had gone from among them a patriarch "ripe in years, good works and honors."

DAVID PHILIPSON.

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I. The name of this Society shall be the "American Jewish Historical Society."

OBJECTS.

II. The objects shall be the collection, preservation, and publication of material having reference to the settlement and history of Jews on the American Continent, and the promotion of the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent.

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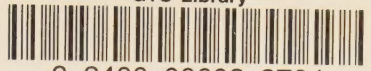
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